

The LUTHERAN



THIS WAS A CHURCH
Long and painful will be the process of rebuilding

MARCH 13, 1946

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5 CENTS

Penny Wise



Two little ragged colored boys stopped in at the corner candy store in Philadelphia, one day, and patiently waited until all other customers had left. Then they approached the storekeeper. He was attracted by their gentle manners, so when they asked if they could borrow three pennies, he offered them more. But they refused in no uncertain terms and insisted that that was all they needed. Pride runs high in youngsters. The next day the children returned with the three pennies. The man protested but the boys argued. "If we didn't pay you back, we couldn't ask you again if we needed to."

The rest of the story was not learned until months later. It seems that the mother of a frail little Italian boy was very ill and had to be taken to the hospital. When she was there, his two closest friends — yes, the little colored boys — had provided his lunch at school. They did it by shining shoes on Market Street after school and by serving a newspaper route before school. Only once did they fall short of the lunch ticket. It was then that the candy-store man helped out.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		10
Washington	- - - - -		12
Ottawa	- - - - -		13
Virginia Synod Plants Home Missions	- - - - -	By P. J. Bame	14
YOUTH FOR CHRIST?	- - - - -	By Harold E. Fey	15
Has the Church a program rightly designed to appeal to young people?			
Church Life in Europe is Slowly Renewed	- - -	By Stewart W. Herman	20
THE BIBLE BEFORE BREAKFAST	- - - - -		21
Suggestions for daily devotional study			
Many Are Far Away	- - - - -		23
St. Paul Writes About Love	- - - - -	By John Schmidt	26
Classroom	- - - - -		28
The Lathrop Family	- - - - -	By Margaret A. J. Irvin	29
Personal Problem Clinic	- - - - -	By Earl S. Rudisill	31
Books	- - - - -		32
Across the Desk	- - - - -	By Nathan R. Melhorn	34
Letters	- - - - -		36
News of the States and Provinces			
Illinois: Cairo—37; Nebraska: Fremont—37; Ohio: Cleveland—38; Ontario—40;			
Pennsylvania: Altoona—41; Harrisburg—44; Norristown—46			
In Conclusion	- - - - -		50

Cover Picture, by Religious News Service, is of the Kaiser William Memorial Church in Berlin

NEXT WEEK: "WE WHO ARE STRONG" - - - By Henry Opperman

THE CHURCH . . . IN THE NEWS . . .

How heavy a burden?

In Columbus last week, at a special meeting of the Federal Council of Churches, were men who have recently had opportunity to size up the task of restoring church life in Europe.

It will be "a bigger job than any of us had realized," recently stated Dr. Robbins W. Barstow, director of the World Council Service commission. He is asking U. S. churchmen to estimate "how heavy a burden American Protestants are ready to carry in the current effort to rebuild the spiritual life on the Continent."

He said that "we've got to get more money to undergird the spiritual task to which we have set our hand. No one else will do this particular work on the Continent but church people."

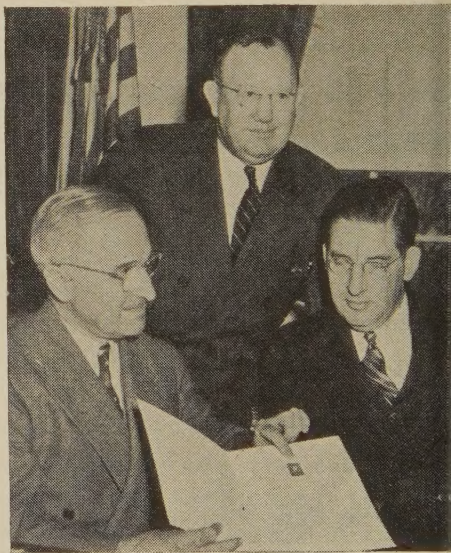
People at headquarters of the World Council of Churches in Geneva are giving excellent leadership in the reconstruction efforts, said Dr. Barstow. He mentioned especially Dr. S. C. Michelfelder, whose program has been organized "in superb fashion." Construction of wooden "barracks" churches is proceeding rapidly, he reported. There are 165 of these temporary structures now authorized, of which about half have been established. Last month Dr. Barstow witnessed distribution of some of the clothing, shoes, and blankets sent from America to war-stricken Europe.

Churchmen encourage Truman

President Truman, who had accepted the Federal Council invitation to speak in Columbus at noon on Ash Wednesday, found churchmen enthusiastic for his plan to ask Americans to cut down

on food consumption for the sake of starving peoples of the world.

"New" and "radical" measures for food-saving in America are urged by Dr. Fred Atkins Moore, director of the Church Committee for Relief in Asia. Dr. Moore hopes Americans will help "avert the worst famine in India's modern history."



Religious News Service Photo

In Washington the President receives a special stamp commemorating the anniversary of Lincoln's death. Presenting it are Senator Homer Capehart (standing), Indiana Lutheran layman, and Dr. W. F. Bruening, Washington pastor.

"Rationing in a larger measure than already proposed" and the pre-emption of railroad cars—if necessary—to move grain to U. S. ports for shipment, as proposed by Dr. Moore.

J. MYRON SHIMER, Esq., died March 5, following an automobile accident which occurred two days previously. Mr. Shimer was president of the Lutheran Laymen's Movement, president of the Board of Trustees of the Germantown Home, member of the ULCA Board of Publication, and in many other positions he had given outstanding service to the Church.

German situation desperate

The vicious policy of "If thine enemy hunger, let him starve," which has governed the thinking of many Americans regarding Germany, is working itself out to its final conclusion.

"Utterly ridiculous," said U. S. officials last December when church leaders such as Dr. S. C. Michelfelder and Bishop Dibelius predicted that hundreds of thousands of Germans would starve before the next harvest. Army men admit an alarming food situation.

In areas of Europe where food is especially scarce, as Italy and the Balkan countries, UNRRA and private agencies have been striving vigorously to meet the situation. In Germany, where only the military authorities have been permitted to take action, food rations are slipping far below the danger point.

German farmers brought to the American military officials their grain, meat, and dairy products, reports Lieut. Col. Stanley Andrews, according to a New York Times report. "They have delivered to us at this time more wheat and other grain than they turned over under the Nazi regime."

This was done according to a promise that U. S. officials will supplement food supplies by imports to maintain a 1550-calorie diet. "It is going to be pretty embarrassing for us," says Col. Andrews, "when we have to go to these Germans and say, 'Well, boys, you have

done a fine job. You have kept your part of the bargain. Sorry, but we can't keep ours.'"

British authorities have announced they must cut the ration in their German zone to 1,040 calories daily. Food reserves in the French zone were about exhausted on March 10. A general food pool for Germany has been strongly urged by Russian Marshall Zhukov. It is urged that Americans accept a 25 per cent voluntary cut in their own average food consumption of 3,300 calories a day on behalf of starving people.

Lutherans act swiftly

Lutherans, after waiting months for word from Washington permitting relief shipments to Germany, have started 8,329 bales of clothing, bedding, and shoes toward their destination in the American zone.

President Truman's order permitting the new relief organization, CRALOG, to channel relief supplies to Germany has been praised by all church leaders. It "represents a triumph of the Christian over the Nazi viewpoint," said Dr. Leslie B. Moss, director of the Church Committee on Overseas Relief and Reconstruction.

CRALOG, the "Council of Relief Agencies Licensed for Operation in Germany," consists of 11 organizations within the American Council of Voluntary Agencies for Foreign Service. Some additional organizations belonging to the American Council may also be licensed to work in Germany, and will be admitted to CRALOG. No agencies not at present in the Council will receive such permission.

Announcement of permission for CRALOG agencies to work in Germany was held up a few days, previous to



C. F. Schaffnit. He planned to go on Mar. 10.

Feb. 19, until Lutheran World Relief could be admitted to membership in the American Council. This was done on orders from President Truman's War Relief Control Board.

Lutheran World Relief and the Church Committee on Overseas Relief have nominated to CRALOG the Rev. C. F. Schaffnit, of Lutheran Charities, Detroit, as one of eight liaison men to go to Germany to handle relief shipments in co-operation with American military officials and the German Central Committee. *Evangelisches Hilfswerk*, German Protestant organization, participates in this central committee.

Lutherans are also urging that CRALOG complete arrangements with British and French authorities for shipment of relief supplies into their German zones. Lutherans, who already have permission for relief shipments from the British Army of the Rhine, are seeking to establish a warehouse in

Canada, perhaps in Halifax, where supplies can be gathered for shipment by way of England. The British Army of the Rhine is particularly eager to receive shipments of medicine.

Besides shipments to Germany, Lutheran World Relief is directing its activities toward Finland, Holland, Poland, Czechoslovakia, Yugoslavia and Hungary. A shipment to Latvians in refugee camps in Belgium is also being made.

Contributions of clothing by Lutherans for overseas relief are being sent to the Easton Processing and Storage Company, Easton, Pa. It is requested that large supplies be kept flowing constantly toward this warehouse. In some cities Lutherans are advertising in newspapers for general public support in the campaign for clothing as well as money for medicines.

First?

Amity Church, Lena, Ill., the Rev. Clarence C. Warfel pastor, may be first in the United States to go over the top on the one-year quota for Lutheran World Action.

With a quota of \$892.84, this congregation decided that this is the time to go ahead with its drive, so set Feb. 1 as Lutheran World Action Sunday. Offerings started to come in even before that date, and by Feb. 10 a total of \$901 had been received.

But that's not all. They are planning another drive in May.

President Fry locked out

When Dr. Franklin Clark Fry arrived at Philadelphia's Academy of Music to speak at the Lutheran World Action rally on March 3, he found himself locked out. Reason: the place was already packed at 7.30 p. m.

Said a woman trying vainly to enter, "I understood the doors would be open at 6.30. Here it is an hour late and they aren't open yet." It took some explaining to convince her that every seat had already been taken and the "No Admission" sign hung up.

Also it took a brief but intensive campaign to persuade the doorman to make an exception in the case of admitting Dr. Fry.

Attendance at the Philadelphia rally was 3,000—with additional thousands unable to enter.

The 500 World Action rallies being held throughout the country are demonstrating remarkable interest and concern regarding the task of rescuing world Lutheranism.

French Lutherans may unite

The state-church connection of Lutherans of the French province of Alsace was scheduled to be broken at a meeting in Strasbourg on March 9. The Alsatian Church, *l'Eglise de la Confession d'Augsbourg*, dates back to the early 16th century. It has nearly 300,000 members.

Bishop Henri Boury, of the Lutheran Synod of Paris, is carrying through negotiations which are expected to bring the Church of Alsace into the *Eglise Evangelique Luthérienne de France*, which now includes the small synods of Paris and of Montbeliard.

The new United Lutheran Church of France, which would number 350,000 members, would be nearly as large as the Reformed Church of France, which has 425,000 members.

The Church of Alsace has been a *landeskirche*, composed of 247 parishes, and united to the state under the direction of a government supervisor, M. Hoepfner.

World Council

Not a minute too soon there is taking shape a World Council of Churches, which gets as its first major assignment leadership in rebuilding church life in Europe. In 1938 a committee for a proposed world council was organized. Meeting again this year, Feb. 20-23, in Geneva, Switzerland, the committee decided that August 1948 would be the right time to hold the first formal meeting of the international church assembly.

A vast majority of the world's Protestants, plus some of the Orthodox churches, comprise the Council. Five co-chairmen were elected in Geneva to guide the organization until it is formally established. They are: Dr. Geoffrey Francis Fisher, archbishop of Canterbury; Dr. Marc Boegner, president of the National Council of Protestant Churches of France; Greek Orthodox Archbishop Germanos of England; Archbishop Erling Eidem of the Swedish Lutheran Church; and Dr. John R. Mott, America, honorary chairman of the International Missionary Council.

Size not important

In a report urging clear definition of membership in the World Council, Dr. Visser 't Hooft, general secretary, said "it is not necessary, nor even desirable, to have the largest possible membership. On the contrary, the admission of a great number of very small or unstable churches or sects would do more harm than good.

"Our attitude," he said, "must not be that of a collector, but rather of a builder. Our task is not to arrive at the most complete reflection of all the too many varieties of non-Roman Christianity, but to create a strong link

between those churches whose full participation is essential for the achievement of our ecumenical goal."

Lutherans in World Council

Proposal that Lutherans be represented in the World Council of Churches as a confessional bloc was considered favorably at the Geneva meeting. It was agreed that if Lutherans of the world agree in requesting this type of representation, the question shall be considered by the World Council provisional committee. This committee would propose an amendment to the Council's tentative constitution, which could be acted on at the first meeting of the Council assembly in 1948.

Lutherans are expected to reach a decision on the question at a meeting of the executive committee of the Lutheran World Convention in Sweden in midsummer.

If confessional representation is adopted, Lutherans of the world would be allotted their share of seats in the Council assembly and central committee. These would be divided among Lutherans according to decisions of the Lutheran World Convention. According to the provision now in effect, Council seats are allotted to the various countries, and representation of various church bodies is decided by an interdenominational committee in each country.

If confessional representation is accepted, practically all Lutherans of America may join the World Council. If such representation is not accepted, it is possible that no American Lutherans will join. Although the question is of great importance to American Lutherans, it does not much affect state Lutheran churches, such as those of

Norway and Sweden. They would have about the same representation under the geographical plan as under the confessional.

American Lutheran delegates to the February meeting of the Council returned to New York at the beginning of March. Dr. P. O. Bersell, president of the Augustana Synod, arrived March 1, and Dr. Abdel Ross Wentz March 3.

Council censures policy

The Allied powers will bring ruin upon Germany and all of Europe by their policies now in effect, said a resolution of the World Council of Churches. The policies are "confused and inconsistent," and are "clearly directed toward such extreme limitation of German industry and export as cannot be enforced except by long military occupation."

The policy will condemn "millions of Germans either to be fed by charity for an indefinite period or to die of starvation until the population fits the new frontiers."

Moving millions of refugees westward into Germany in a disorderly manner has caused "great hardship, distress, and suffering to millions of persons, including large numbers of women and children," and has resulted in disease and death for an appalling proportion of them, declared the Council statement, according to reports received by *Religious News Service*.

"This situation is an offense to the Christian conscience," the resolution stated. The Council also called on Christians throughout the world to testify against anti-Semitism as a denial of Christian teaching and to "support efforts to find acceptable homes for Jews who have been displaced or can no longer remain where they are."



AMID THE RUINS people have reverted to the most primitive life. They live in cellars and caves. Housewife, trying to keep her family clean, hangs out the wash on Monday. This is in Nuremberg.



WOMAN seeks for bits of wood amid the ruins of Nuremberg. Wreckage is combed for every useful thing in reconstruction of life. Greatest problem is to restore faith and hope among defeated people.

March 13, 1946

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Explorers

SCIENCE'S ADVENTURE into the realm of plant medicine is branching out vigorously. Some of its scouts have been busy in South America. Dr. W. H. Camp, of the Botanical Garden, New York, has just returned with thousands of plants, 100 with therapeutic value.

The American Museum of Natural History is joining the Garden in an expedition into Nyassaland, Africa, on a similar quest. Other remote sections of the world will be explored in turn. This activity has been spurred by reports brought in by widespread war contacts and experiences. It has also been stimulated by the recent enormous curative discoveries in plant-life and molds—penicillin and its numerous relatives, for instance.

This new line of research marks a considerable departure from synthetic preparations from mineral sources, and has stimulated a re-examination and use of earlier home remedies and simples. Our ancestors were not so superstitious, after all.

Moreover, the growing penicillium family has been revealed as equally effective in a gustatory way. Penicillin cousins—glaucum, notatum, album—are the dietetic and health-imparting agents in the blue-green molds that lend appeal to Roquefort, Stilton, Wensleydale, Gorgonzola and Camembert cheeses.

Export

SIR STAFFORD CRIPPS, in trying to stimulate British exports to replenish Britain's low-tide finances, has run into

difficulties with the home manufacturers. A favorite project with Sir Stafford is to have the home plants build cars specifically for foreign markets, in order to bring money home.

The manufacturers have tried to convince him that this is impossible, because, as one pointed out, he had imported a Dodge Victory-6 with that end in view, but the cost of production was far too great to allow competition. He therefore turned back to building the small British-style cars.

But Sir Stafford is putting the screws on the home market by a heavy triple tax—on purchase, horsepower, and petrol. The British must build cars for others, but have none for themselves. Because they think otherwise, the British automakers have gone on a sit-down strike.

Hungry?

THE TROUBLES of biscuit makers are very near to the hearts of the consuming public. They have a double reason for sympathizing with the bakers' present flour difficulties—scarcity and the threatened poorer quality and supply. These the public also meet in shopping.

But the difficulty extends to the gelatin used by the bakers for making the marshmallow centers in sandwich cookies, and there the feelings of the consuming public are mixed, by reason of the revealed sources of the gelatin. War conditions made the bakers depend upon inferior grades of gelatin derived from calfskins and pigskins. Now they are hoping they can return to their former sources of supply—"the

demineralized bones of elephants, lions and tigers found in ancient animal graveyards of the Belgian Congo and India."

Newspapers

THE NATIVE voice of Africa has begun to express itself journalistically. Word has come from Nairobi, in Kenya Colony, to the effect that, within the past year eight news journals—two weeklies and six monthlies—have been launched, all owned and edited by native Africans.

Their growth has been encouragingly vigorous, despite the fact that they have to hurdle the barriers of five languages—four in native and one in English. Within that period these journals have attained the stimulating total circulation of 85,000 subscriptions, a hopeful indication of larger things to come.

Warpath

THE RECENTLY reported threat of several Indian tribes to attack Britain's prospective loan from the U.S.A. for the settlement of longstanding debts owing to them, has a more recent counterpart in which our U.S. government is cited as the defendant.

The complaint, on the part of California Indians, dates back to 1851-52, when California was being overrun by gold prospectors and adventurers. At that time the federal government signed 19 treaties with 402 heads of various tribes, by which the Indians would relinquish California land, and in return would "receive 8,518,900 acres elsewhere for their permanent use and occupancy, together with generous quantities of goods, subsistence, supplies, agricultural implements, livestock and clothing."

The senate rejected these treaties;

they were pigeon-holed in government archives, and nothing was done to rectify the injury until 1928, and then only in a limited way. Now the present Indian generation is on the political warpath. They object to being held on reservations, and they demand that, if their boys and girls were good enough for the armed forces during World War II, something adequate should be done for them and all the Indians in a comprehensive rehabilitation.

Returns home

VIGOROUS OBJECTIONS on the part of Holland have led to a modification of Marshal Montgomery's earlier contention that their property, confiscated and removed to Germany, must remain to save German conditions from collapse. As a result 316 locomotives, 4,000 freight cars, and 615 passenger cars have been returned to Holland. Among other objects returned were 500 pictures (old masters), 300 church bells, 3,000 horses, 300 ships and barges, and several complete factories.

BELGIAN BLOCKS: Belgians are embarrassed by the abundance of gifts from generous America. Zealous advocates have over-sold the need. Belgium appreciates the thoughtfulness, but does not want to be put in a wrong light. . . . Polygamy is on the wane in Belgian Congo. The authorities are applying an economic cure. A native having two wives pays a supplementary tax. If he has five wives he pays the extra tax four times. . . . *Centre-Afrique*, a Congo weekly, tells of a Mr. Lozet, a microbiologist of the Uele Company, who has succeeded in producing "artificial meat" which, by a series of processes, comes at length to taste like meat and have the same nourishing qualities.



The Bishop

THIS IS WRITTEN after spending two memorable hours with Bishop Nicholai of Yugoslavia. He is in Washington for a short visit. In a quiet little room I felt I was listening to one of the truly great spirits of the Church.

There were about eight million Orthodox Church members in Yugoslavia before the war; now he estimates there are about six million. There were three and one-half million Roman Catholics and 200,000 Lutherans. About 10 per cent of his country is Moslem. When the Turkish Empire broke, many Moslems came into the Orthodox Church.

THE BISHOP was arrested in April 1941, the month Yugoslavia was first attacked. From 1943-45 he was in the Dachau prison in solitary confinement. In this same prison a few cells away was Martin Niemoeller. . . . The chief officer passing his cell one day asked what he was reading. "The Holy Book," answered the bishop. "Do you believe in God?" asked the officer. "No, I *believed* in God when I was a boy. Now I *know* God," he replied quietly.

In prison

I PRESSED HIM to tell me something of how he spent those long days and nights of solitary confinement. He confessed that he never realized the possibilities of "inner activity" as from 1943-45. He found resources in loneliness, solitude, and silence he never knew before. One resolution kept recurring in his mind: "To be and do the whole Gospel of Christ." The first of

those resolves was how he spent his time in prison, getting ready "to do" later. He feels that the opportunity of the clergy in suffering countries is to be "light" in darkness. The opportunity of the clergy in this country is to be "salt." Our problem is not in the *darkness of suffering* but in the *danger of corruption*. America is like a great table. The Church can be salt on that table.

Europe's future

BISHOP NICHOLAI has grave forebodings about the future of Europe. He told me of a line often used in prayers among his people, "O God, help other peoples and do not forget us." He believes that the dark, threatening tragedy of our time is organized atheism. Fascism, Nazism, and Communism are the same thing in differing garments. The bishop closed his eyes, turned his head toward the ceiling and said, "The Cross is overhanging the ruins of all Europe to give us hope and to put us to shame."

A great man

HE TALKED of friends of other years—of Michael Pupin and Nicholas Tesla, of his native land; of George Adam Smith, Alexander Whyte, and Lord Balfour. A great soul—this quiet, possessed, clear-minded, brave man, with his long beard, which has been allowed to grow longer in keeping with an ancient Serbian custom. You see he is in mourning because there is not a free pulpit in all Yugoslavia.

By LLOYD H. SCHAUS

High honor for the chaplaincy

An inspired sense of duty brought to a Canadian chaplain the highest award for valor, the Victoria Cross. Back in 1942 when Canadian troops made an assault landing on the French coast at Dieppe, H/Major John Weir Foote went into the thick of the battle with his men. Exposed to an inferno of fire, he carried wounded to first aid posts and assisted medical officers. Although offered several opportunities to get back to England, he refused and continued his courageous task until taken prisoner. He was liberated in April 1945. Previous to his enlistment, Major Foote was a Presbyterian minister. He is the first Canadian chaplain ever to be awarded the Victoria Cross and its bestowal is looked upon as a high tribute to the entire chaplaincy service. Chaplains will be a permanent part of Canada's armed forces.

Psychiatrist takes to the pulpit

Last fall churchmen of many faiths were shocked by the statement of Deputy Minister of Health Brock Chisholm that "people who are taught that there are such things as right and wrong live with an artificial sense of inferiority, guilt and fear, commonly known as sin. . . . For many generations we have swallowed all manner of certainties fed us by our parents, our Sunday- and day-school teachers, our priests, our newspapers." Protests came thick and fast. His removal from office was demanded.

But Dr. Chisholm kept on talking and an eager audience was always at

hand. The other week he occupied the pulpit of the Unitarian Church in Ottawa. Among other things he declared: "There is no ultimate truth available yet. . . . A few million years from now man may be just as obsolete as the dinosaur, or he may be able to take charge of his own destiny and evolution. . . . Man can survive only if he divorces himself from the certainties of childhood. He looks for comfort by closing his eyes. However he behaves he believes he will be looked after by some power greater than himself."

All of which could be brushed aside as simply an old philosophy, but this latest apostle of naturalistic religion carries with him the authority of a high position, speaks with a boldness that is striking and convincing. And many psychology-minded, would-be modern parents are taking him seriously. Warning people not to accept any certainties in life, he himself wants them to accept his "certainty."

Shades of St. Paul

It did not take the newly-appointed Justice of the Supreme Court of Ontario long to show his mettle. In one of the first court sittings over which Mr. Justice Schroeder presided, he ordered three women witnesses to leave the courtroom because their heads were not covered, a practice considered irreverent in legal courts as well as in church. Mr. Justice Schroeder is one of the youngest Supreme Court judges in Canada and probably the only Lutheran to have attained this office.

Virginia Synod Plants Home Missions

BY P. J. BAME

Extension fund is oversubscribed. Mission work to be started in Fredericksburg. Surveys scheduled.

CHURCH EXTENSION within its own boundaries highlighted activity in Virginia Synod last year and will be projected vigorously this year, according to reports made at the 117th convention, Feb. 5-8, in St. Mark's Church, Roanoke.

The extension fund for home mission work now amounts to \$52,000, of which \$35,000 in cash was received last year. The original goal of the appeal was \$50,000, the Rev. J. Luther Mauney, chairman of the committee, reported.

A survey was conducted in Fredericksburg, and a sufficient number of Lutherans found to justify a recommendation that work be started in that city this year. Plans to survey other towns and cities were announced. In anticipation of the need for additional pastors, a group of students for the ministry now enrolled at Roanoke College were presented.

Mr. Terrence Y. Mullins, a graduate of the Philadelphia Seminary, who has accepted a call to the Augusta County parish, was ordained. A native of Norfolk, he is the first son of the Lutheran church in that city to enter the ministry.

IN THE FIELD of Social Missions, a study of the Williams-Henson Home was recommended. The Social Missions committee advocated the survey because work of the institution is virtually a duplication of the efforts of Lutheran Orphan Home of the South. Mr. T. C. Rohrbaugh, superintendent of the Orphan Home, reported the institution free of debt.



President J. J. Scherer, Jr.

Marion College is free of debt and has sufficient funds on hand to complete the Rhyne Memorial Chapel, President Henry E. Horn stated. Southern Seminary plans to call two additional professors in view of increasing needs and retirement of faculty members, President John L. Yost announced.

Dr. Paul C. Empie, associate executive director of the National Lutheran Council, presented the needs of Lutheran World Action at the Brotherhood banquet. Officers elected for the next two years are T. C. Rohrbaugh, president; Richard Sutcliffe, vice-president.

(Continued on page 39)

Youth for Christ?

By HAROLD E. FEY

The Christian message must be given to youth in language they can understand. Will the Church speak this language?

THE CHURCH HAS THE RESPONSIBILITY to be the church for all people. It has no right to abdicate its function for any age group. This applies with especial force to its obligation to minister to young persons approaching maturity.



Accent on youth in modern society

Late adolescence is the time when three great decisions are usually made. The church must be particularly solicitous, wise, and compassionate in its ministry to those who are choosing their life work, their life partners, and their life faith. They are then determining the course they will pursue through the rest of their days. The church has no more important mission than to use its influence for good with young persons during these critically important years.

What then shall the church do about evangelistic movements organized to appeal particularly to young people by persons who are not responsible to the

church? What shall it do about Youth for Christ? What shall it do about the rival movement—Youth Marches for Christ and the Church, organized by Christian Endeavor? Its first responsibility is to understand these movements.

YOUTH FOR CHRIST, which has recently added the word International to its title, is a revivalistic movement which has its headquarters at 132 North Wells Street, Chicago. It was started about three years ago when several radio evangelists in the eastern half of the country discovered more or less simultaneously that by centering their appeal directly on young people they could continue to interest older people just as much but could more effectively reach those who have always provided the largest proportion of converts. Also important to their discovery was the potentialities of Saturday night as a time for meetings and of the use of radio and advertising techniques to win friends and influence people. The heroes of young people—aviators, soldiers, and sailors, successful people in all walks of life—were brought in to testify to their faith in what conversion can do to a person, and the ancient device of the testimonial was reborn. Mass singing of songs on a narrow range of religious ideas and set to “swing” tunes came to life. Signing of cards indicating conversion was substituted for the sawdust trail of an earlier generation. Emotionalism was encouraged, but kept within limits,

with the tone of events usually turning toward the lighter side.

Youth for Christ International is now formally organized. Its president is Torrey M. Johnson, son of a Norwegian immigrant family. Mr. Johnson is about 36 years of age and dresses to emphasize his youth. He studied two years in Northwestern University, intending to be a doctor, then was converted in a revival as a result of the intercession of his fiancée. He left Northwestern, entered Wheaton College, a school maintained by extreme fundamentalists of Baptist background, graduated, then entered the seminary maintained in Chicago by the same group. Since his graduation, he has been pastor for 11 years of the Midwest Bible Church of Cicero, a Chicago suburb. This independent church has now given him leave of absence to develop Youth for Christ.

OTHER YOUTH FOR CHRIST leaders are men of similar background and education as Mr. Johnson. They usually come from churches of the pre-millennialist or Moody Bible Institute type of fundamentalism, have a limited education which leaves undisturbed their command of vernacular speech, have a clear conception of success in terms of numbers of converts, and an assurance as to methods of work which many better trained and more scrupulous ministers lack.

The board of directors of Youth for Christ consists of young men who are in command of the activities of the organization in Toronto, Seattle, Minneapolis, St. Louis, Chicago, and several other centers. In addition, there are a few business men representing the Christian Business Men's Associations, which usually help finance this movement, particularly at the start.

This board was elected at a week-long meeting of the movement held at Winona Lake last July. The Winona Lake meeting asked that the central office and the city offices, of which there are now a great many, should conduct their business in an orderly and audit-able manner. The Chicago office is in charge of a young certified public accountant of impressive achievements in business and the army air corps.

YOUTH FOR CHRIST insists it draws no lines between Christians and that it desires to serve all the churches. However, it particularly attracts only a certain type of fundamentalist churches. This should not be discounted, because these groups have ordinarily been highly individualistic. Now they are learning to work together. They do so on the basis of an iron-bound creed, a statement which is usually not emphasized when representatives of the movement are attempting to get started. They are bound by it nevertheless, and so the character of the movement is determined. The minutes of the Winona Lake meeting, at which this creed was adopted at the insistence of Dr. Ironside of Moody Institute Church and other leaders of his sort of opinion, make this clear.

THE RELATIONS of Youth for Christ with the churches has been a sore point since the beginning. Its leaders claim that the movement has no other purpose than to build the churches, but the fact remains that the church is not mentioned in the constitution of the movement. Its purposes are stated to "promote and to help Youth for Christ everywhere, to encourage evangelism among youth, to emphasize radiant victorious Christian living, to foster service international of youth through existing agencies." However, at a ban

quet of 1,400 people at the Stevens Hotel, Chicago, on February 8, 1946, Torrey M. Johnson pointed out the possible ephemeral character of the movement and said his greatest concern was that "its fruit should remain." He said to an audience which had paid \$3.92 per person to attend the meeting: "Every boy and girl will have to belong to a church if they expect to amount to anything in the kingdom of God. If young people are not members of the church, the church will be impoverished."

Mr. Johnson said that Youth for Christ is now reaching from a million to a million five hundred thousand young people in the United States, China, Japan, Great Britain, South America, and India. He said it is operating in 1,000 communities in every state in the United States. *Time* magazine recently said it was working in 300 communities. A map in the central office of Youth for Christ showed 453 places when I examined it late in 1945. Data on organizations reported in additional places had not yet been clarified to the point where the office, which tries honestly to keep in touch with the proliferation of a highly individualistic movement, was ready to say that acceptable organizations were functioning at these places.

WHATEVER THE FACTS ARE, it is evident that Youth for Christ is the most widespread evangelistic activity now existing in this country. It may decline when it has run its course, as other revivalistic movements have done in the past. On the other hand, its highly centralized national organization, its use of the airplane and radio and modern business methods of promotion and supervision, may give an entirely different life cycle.

One of its possibilities is that it may become either a new denomination or merge its strength with a new federation of Protestant bodies rivaling the Federal Council, the International Council, the Home Missions Council, and the Foreign Missions Conference. Torrey Johnson decided at a meeting of the National Association of Evangelicals that he would start Youth for Christ in Chicago. That interchurch and interdenominational body is encouraging the development of Youth for Christ organizations, the establishment of separate religious educational mission organizations and institutions, and separate contacts with national radio outlets. It may in a decade effect a vertical fission in Protestantism, with Youth for Christ as its effective evangelistic instrument. Whether it does so or not depends in large part on what the churches do to reach American young people with the gospel of Christ.

THIS INVITES a brief discussion of Youth Marches for Christ and the Church, a movement started by the national officers of Christian Endeavor last fall at a meeting in Detroit. This movement was inspired by the success of Youth for Christ, according to an article by Clarence W. Hall in the February 1946 issue of the *Christian Herald*. Since the editor of the *Christian Herald* is Daniel A. Poling, president of Christian Endeavor, the statement may be presumed to be official. Mr. Hall says that the Christian Endeavor movement was launched when it was discovered that Youth for Christ was not "doing a job for the church. Too often the church was not even mentioned; and too often when it was, the mention was slighting, sharply critical, divisive. To youth leaders in the evangelical Protestant denominations, this



"Youth Marches for Christ and the Church," under the leadership of Dr. Daniel A. Poling of the Christian Endeavor, hopes to compete with revivalistic "Youth for Christ." Both movements depend on Saturday night mass meetings and blaring bands.

turn was not only lamentable, but dangerous. They could scarcely afford for the kingdom's sake to expose their youth to attitudes so inimical to everything the church was trying to do."

So a counter-movement was organized. It is claimed that this has the support of denominational youth leaders. In Detroit it held an eight-day meeting, attended by a total of 10,000 young people, which produced 1,794 conversions. It is maintained that young people are really in control of this movement, but the picture in the *Christian Herald* of the head of its parade shows in the foreground four men whose average age is 60. A report which has reached me says that the first sessions in Detroit were well attended, but that the attendance soon fell off because older men talked the meetings to death. However, the Detroit meeting achieved something Youth for Christ has not yet dared or cared to do: It was interracial. This was true not only in its outreach but in its organization.

THE STATED PURPOSE of Youth Marches for Christ and the Church is certainly more acceptable than that of Youth for

Christ. It is: "To win youth to Jesus Christ as Lord and Saviour; to motivate Christian youth to win others for Christ; to undergird the evangelistic work of the church and to send youth back to their home churches with new zeal and renewed enthusiasm for kingdom tasks." But the proof of the pudding is not in a particular arrangement of words. It lies in what is done, the spirit in which it is done and the breadth of understanding of what the church is and of what the Christian faith requires.

The strength of appeal of both of these movements is that they attempt to reach the young people of the whole community, that they use more or less modern methods of mass psychology to preach a more or less adequate version of the demand of the Christian faith for decision regarding Christ. One of them is attempting to establish its base in the hitherto largely unorganized fundamentalist wing of Protestantism. The other is trying to drive its roots into the more compact soil of the older and unfortunately more "respectable" churches. The cleavage between the two

is partly sociological, partly cultural, partly economic, and finally, partly doctrinal. The one point that they have in common is the assumption that the churches. The cleavage between the two responsibility to be the church for this particular age-group which covers the years of decision of a person approaching maturity.

THIS IS THE ONE POINT which in my judgment the churches have no right to yield to either movement. I do not question the sincerity of the leaders of these movements. I have made it a point to form the acquaintance of the leaders of both groups and am convinced that they are deeply devoted Christians who are doing their duty as they understand it. But their idea of what the church is and how it should function is in both cases the highly individualistic idea which characterized nineteenth century Protestantism in America.

The individualism of Youth for Christ has led it into a partnership not of its seeking with the Hearst papers, which promote it on orders from Hearst himself as an answer to juvenile delinquency. It has permitted such an unsavory politician as Gerald L. K. Smith to exploit its name, again without the approval of Youth for Christ leaders. The blindness of these leaders to the necessary ethical and social implications of the Christian faith prevents them from understanding what such an exploitation of their movement means and paralyzes the action they should take to repudiate such "support." It does not make them fascists, as has been charged, but it may in time sidetrack their movement into becoming an accessory to persons who have racist, anti-labor, or other unchristian objectives.

THE CHURCH DARE NOT remain quietly on the sidelines while these two movements—and perhaps others—compete for the souls of young Americans. Protestant Christians have the obligation to intensify their own already highly developed work among young people.

The two most hopeful instances of where this is being done to come to my attention are found in Wichita and Dayton. In the former city the churches have taken over the Youth for Christ movement and have stamped it with their own churchly character. It is significant that it is no less successful because it is the churches themselves at work in this field.

In Dayton leaders of the International Council are working with the local council of churches on a similar integrated youth movement. In both communities denominational barriers to fellowship in a common evangelistic task have been largely overcome. Yet the values of denominational preparation for Christian nurture and growth have been conserved.

It is along these community lines that our development in this field must take place. I believe that it can take place in a great many localities by taking over either or both of these movements. They need not necessarily be regarded as rivals until they prove themselves to be more interested in success than in the welfare of those they claim their own. Both movements are growing up out of the Protestant community, within which it is our obligation to extend Christian fellowship to its utmost possible limit. Both are young enough so that they do not suffer from the hardening of ecclesiastical and institutional arteries which is evident elsewhere. They can be changed, but the time is short.

Church Life in Europe is Slowly Renewed

By STEWART W. HERMAN

AT THE INTERNATIONAL MISSIONARY COUNCIL meeting this week, I talked with Prof. Hendrik Kraemer of Holland who had just come back from a three weeks' trip to Java. I had last seen him in Germany in October. It seems like prewar times to have persons traveling from Germany to Holland, to Java, and back to Geneva on peacetime missions.

On the other hand, war has left its marks on the resumption of peacetime work, particularly when one considers the difficulty which Germans face in taking their place among foreign missionaries abroad. It would be a great mistake to cut off the German church from every hope of missionary activity, because a church without foreign mission work is sure to die.

MEANWHILE there is much Inner Mission work to be done in all the countries of Europe. The last time I was in Germany I was impressed by the universal grief expressed at the death of Pastor von Bodelschwingh. I visited him at his great "city of mercy" in October, and, riding in my jeep, he escorted me through the entire institution. Forty thousand incendiary bombs had fallen on the farms and buildings of the community, and much damage had been done. But miraculously not a deaconess or patient was killed. This completed the magnificent record of the courageous pastor who had defied all attempts of the Nazis to remove the so-called "persons of inferior worth" for "mercy death."

Pastor von Bodelschwingh was not proud of his achievement, he was humbly grateful. He said, "A wall of prayer surrounded us." Just before

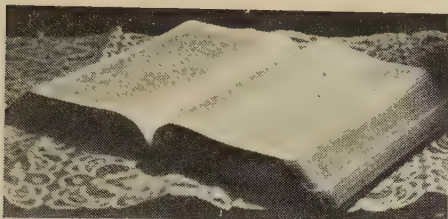
leaving we walked to the grave of his father. As I look back now, it seems to me that Pastor von Bodelschwingh spoke very wistfully of the prospect of being buried with his father who had founded the great institution where 6,000 people live, and from whose doors not even the most apparently useless person is turned away. Here human wrecks are salvaged in the same way as the junk which is sent from all over Germany in the "House of Crumbs."

I was a witness to the arrival of the first sack of discarded junk sent by a congregation to the institution since the end of the war. It was amazing to see the joy caused by that simple gift, but there is the same sort of joy over every broken man or woman who drifts in from the highway to find a permanent home in Bethel, "The House of God."

Recently we had another meeting of the Reconstruction Department of the World Council of Churches. A financial statement for 1945 was submitted. It was amazing to note that \$275,000 was expended for church reconstruction since the end of the war, although the execution of our projects has only begun. The Material Aid Division which was organized about four months ago, has as yet spent no more than \$15,000, but in the month of January alone \$100,000 was spent for church reconstruction and inter-church aid, plus \$25,000 for material relief.

Recently we have been buying blankets, shoes, trucks, and typewriters, and sending dozens of barracks-churches into several countries. Dr. Michelfelder is doing a herculean job.

February 19, 1946



The Bible Before Breakfast

Experiences of a Christian in daily devotions

EARLY MORNING STUDY of the Scripture is nothing new. Men have engaged in it as a spiritual discipline since the Word was revealed to man. It has been the source of great devotional literature of the past. It is the most practical aid to the life of a Christian.

I remember that in my student days I began reading the Bible each morning, after a fashion, but perhaps I was too youthful and lacking in the experiences of life to make good use of the practice. In years following I followed a rather aimless plan of reading a passage of Scripture chosen without any definite purpose, or using a daily reading from some book.

About 10 years ago I had opportunity to observe another person who made a practice of serious and planned devotional study. I saw in his life the result of such a discipline. Then I too began to engage in this early morning study, and have continued it faithfully. These experiences are so peculiarly transactions of the soul, so intimate a relation between my Lord and myself, that it seems almost a breach of confidence to reveal them.

BEYOND ANY IMAGINING have been the delights and the rewards of arising early, and spending at least half an hour "with unveiled face beholding . . . the glory of the Lord." After a little ex-

perimenting, I began the study of the Gospel according to St. John, and spent a delightful year with the "beloved disciple." Then I took the remaining books of the New Testament in order, and have now returned for a study of the Gospels, beginning with St. Mark. I have consistently asked, "What does this Scripture mean to me, now? How does it apply to my life and my present circumstance?" The meditations which result I have written down.

The custom of writing the thoughts which come as I sit thinking of the verses I read prevents wandering thoughts. The blessings of the moment are recorded for other days. My soul, often troubled and perplexed, learns the comfort of the Gospel, and it is available for use with others. I have discovered a surprising timeliness in the application of the Scripture to our day. The Holy Spirit gives guidance and strength, through the Word. Here has been the corrective for my own faulty judgments and preconceived opinions. I have an increasing desire to think the thoughts of God after Him, but realize that I must wait for the guidance of the Spirit in this. More and more apparent becomes the discrepancy between the mind of Christ, with His humility and love, and my mind, with its pride and prejudice.

These studies are purely devotional. I use no commentaries, although I do refer to several translations of the Bible to discover meanings not evident in the King James Version. I have not consciously copied the devotional thoughts of others, though I often read their writings with delight. I have refrained from including the sayings of others in the pages I write as I ponder the Scripture. These recorded meditations I produce are the gift of the Holy Spirit.

Thoughts came slowly at first. It was necessary to keep reminding myself that I was not writing for others, but seeking truth for myself. Gradually thoughts came more readily as I kept faithfully at the practice—new thoughts—different from any I had ever known.

THESE MEDITATIONS have come to follow a very definite pattern, and conform to a certain length, but the thought is so varied that, for me at least, there is no monotony. On John 7:37-39, I have six meditations, and have often thus lingered over a verse or a short passage of Scripture. These meditations are entitled, "Living Waters," "Flowing Fountains," "The Undefined Stream," "The New Life," "The Work of the Spirit," and "The Perfect Relationship." I shall give the one called "Flowing Fountains," because it illustrates the average length, the manner of writing, and the way in which the truth is applied to my personal life.

John 7:37, 38—"Jesus stood and cried, 'If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, Out of his innermost being shall flow rivers of living waters.'"

LET ME CONSIDER this river of living water which is to flow from Christ to the believer and from the believer to others. After all, that is the way it came to me—

from others who had received of the stream of living waters and let it flow for me. If Jesus does give waters of refreshing, and the assurance that if we drink of Him we shall be a flowing fountain, how little have I availed myself of this priceless privilege! God, forgive, and let it be so no longer. Though this is a great marvel, that from the soul of the humblest believer may flow streams of refreshing, Jesus promises just that, and I should claim that promise.

O Holy Spirit, open the channels of Thy grace, incoming to me, and of Thy truth, outflowing from me, that others may be refreshed and themselves become flowing fountains of living waters. So I will frequently ask myself, "Am I a flowing fountain, or a stagnant pool?"

Thus I have gained what is for me a more discerning insight into the Word. I have developed a closer personal contact with the Master, and been led to make a fuller surrender to Him. I have learned a greater dependence upon the guidance of the Spirit. This does not mean that I think of myself more highly than I ought to think, or that I have attained a superior degree of holiness and wisdom, and that I am thus in a position to instruct others. It does mean that I move with a certain sureness among the perplexities of life, and have convictions, with tolerance for the beliefs of others, which help me keep my sense of direction. I become more aware of that sinful nature which prevents me from attainment, and at the same time have the glorious compensation of an increased knowledge of the forgiving grace of God.

I have found that there are truths to be discovered which will never be found in commentaries or the writings of others. The field of truth is inexhaustible, and waits simply for men of sincere and honest hearts who will give God time to reveal himself to them.

Many are Far Away

War is over, but "the duration" continues. Americans in distant places write of their experiences

AMERICANS ARE NO LONGER in battle, but large numbers are still stationed on far-off fronts. Now they have time to write about the things they see in remote countries. Each week's mail brings stories of half a dozen countries of Europe and Asia.

"My dad sends each copy of THE LUTHERAN, which usually arrives within two or three weeks," writes Lawrence T. Rugh from Guam. "When I finish reading one, it goes first to a Norwegian Lutheran man from Iowa (who sent for subscriptions for his folks and his girl after reading his first copy); then to a Norwegian pre-theological student from South Dakota; and finally to our chaplain, a Presbyterian from California."

THEN COMES A LETTER relating the experience of a serviceman in Cebu, in the Philippines. He tells of the arrival of one of the weekly bulletins of the ULPH, published last May. "Six of us would go out under a tree an hour each evening, and take turns discussing some pertinent religious subject," writes Charles Lang. "When my turn came, I was at a loss to know what to say. However, the day I was to lead the discussion, mail came from Holy Comforter Church (Baltimore). The fourth page of one of the May bulletins gave me just the material I needed for my discussion period. "And do you know," he reports, "that topic was discussed for six consecutive evenings."

FROM OKINAWA comes the story of Chaplain W. E. Nye, who has studied

the religious history of the famous little island. Most of the natives are Buddhists, with some Confucianists. A Christian missionary arrived in 1844, and when the war began there were six congregations in Naha and one in Shuri, reports Chaplain Nye. All the Christian churches were destroyed or damaged beyond repair during the invasion.

After D-Day some of the American



Soldier Lang attended services in bomb-damaged church in Cebu. He built altar and lectern to replace those removed by the Japanese

chaplains were eager to work among the natives, but received a "no fraternization" order from the senior chaplain.

"I have had opportunity to talk with some of the natives, not as a missionary but as an inquirer," reports Chaplain Nye, who was pastor of St. John's Church, Shenandoah, Pa., in prewar days. "There is a rich harvest for the kingdom of God if the church will send its ambassadors," he stated.

First Lutheran service on Okinawa



This is postwar Yokohama. Destruction and death are imprinted on the beautiful city

was conducted by Chaplain Oliver G. Grotefend, soon after the invasion. Later Chaplains Nye and T. T. Evonson continued this work. "We meet together each Sunday evening, with Communion once a month," Chaplain Nye says. "To be quite truthful, this service leaves both chaplain and congregation more than a little nostalgic for that parish back home."

Most extensive recent communication from the Pacific area is a report from Chaplain T. Benton Peery, formerly pastor of St. Matthew's Church, Philadelphia. "Five o'clock in the morning, peering out a porthole, two lighthouses could be seen flashing their warning signals," Chaplain Peery reports. It was his first sight of Yokohama after many years' absence. He is a son of the pioneer Lutheran missionary to Japan, Dr. R. B. Peery, and was born in that country.

"As we lay at anchor at Yokosuka Naval Base in the entrance to the harbor the sun rose in majestic splendor to lift the haze obscuring the landscape," Chaplain Peery narrates. "Its cheering warmth was welcome for we had been in cloud and fog much of the voyage. Now we could understand why

Japan places the sun as a symbol on its flag. The cone of snow-capped Fuji appeared above the clouds, while in the foreground a stately hospital ship, white as a sea gull, completed the picture.

"Eight chaplains are given a two-hour shore leave. We are off to see the sights. First we head for the Chaplain's Office of the Eighth Army to announce our arrival. It is in Memorial Building built by the Japanese as a memorial to those who lost their lives in the great earthquake. In the basement is the Service Club where doughnuts and coffee can be had, the center a huge hall for entertainment and worship, now used for Catholic services. Then we leave for the post office to send EFM cablegrams of our safe arrival to our families.

"It is true children make friends first, encouraged by friendly GIs who give away candy and chewing gum. The children learn some English. Yokohama, the first city to be occupied by us, buildings all about in ruins, desolation everywhere, yet children stopping to call 'hello,' some smiling lad brings his hand up to his head in smart salute, girls politely bow in acknowledgment

as you pass. Our colored chaplain gives a little boy a 50-sen piece of paper money worth 3½ cents and he surprises us all with a hearty—'tank very much.'

"We see many things of interest. Quiet little women in bright-colored kimonos always moving quickly on their way. Children walking happily on their noisy clods in the streets. The



GI takes a look at Fuji

clothing of the men is an odd mixture of discarded uniforms, native kimonos, and threadbare occidental suitings. Absent are the jinrickshaws; in my stay in the vicinity I saw only two of them. Cars, jeeps, trucks of every description in all the streets. All are on the move, traffic directed by a native and an Army MP. What a change from the Japan of my childhood. The remembered scenes of yesterday are no more.

"FOOD IS THE BIG PROBLEM everywhere in Japan, especially so in the great cities. All Japanese eating places have been declared off-limits by the Army for reasons of health. Sometimes even the Army is short, due to late arrival of shipping. Long lines of natives gather to get what is left over at the kitchens, or drain with buckets the filthy gar-

bage so that they will not starve.

"Nearly everywhere is great destruction. One cannot walk two blocks from the pier without seeing the evidence of terrific bombing from our B-29's. The jelly-gasoline bomb has done its deadly work. A few walls stand in areas of waste. Whole sections are burned out. Sheet-iron shanties dot the landscape, material salvaged after the fires. What stands intact are the chief buildings in the center of the city, purposely spared by our fliers to be occupied for working headquarters. Three or more church spires can be seen around the desolate landscape. The elemental needs of food and housing are very great. Seventy per cent of the city lies in ruins.

"THE KAIGAN CHURCH is an easy landmark for everyone coming to Yokohama since it is situated right on the way from the wharf to the central city. The present modern structure replaced one lost during the earthquake in 1923, and built ten years later. It is used by the Army as the Yokohama Base Chapel, and is the center for all its Protestant work. Services are held every day in the week, with a Christian Service Center on the first floor open daily.

"On Sunday there are three services in the morning, Lutheran service in the afternoon. In the immediate Yokohama vicinity, 19 of the original 23 Protestant churches were destroyed. Lutheran services and communion, held now by Chaplain Paul G. Hansen of the Missouri Synod, are for service men and women, and are well attended for a denominational service in the Army. My second Sunday in Japan I attended this service and made a brief talk at the close on the history of the Lutheran Church in the Islands."

St. Paul Writes About Love

By JOHN SCHMIDT



KNOW THE BIBLE

In the thirteenth chapter of the First Epistle to the Corinthians, Paul sings his immortal song of love. Read I Cor. 12:31—13:5 before reading Dr. Schmidt's article.

THIS IS "THE GREATEST, strongest and deepest thing Paul ever wrote," says Harnack. Yet it is, at the same time, one of his most misunderstood passages. It is unfortunate that our usually helpful chapter division cuts directly through the middle of a thought. That is what happens here, for 12:31 introduces the idea that is developed in the thirteenth chapter. These selfish and envious Christians of Corinth are told, "Don't covet one another's gifts, however spectacular they may be. If you must covet, then 'covet' earnestly that gift which is most excellent." This gift underlies and gives Christian significance to all the rest. It is not to be put alongside of such gifts as preaching, teaching, helpfulness. It is rather the inner spirit that should fill them.

THIS SUPREME GIFT is love. Paul uses a word that carries a very significant meaning in the New Testament. It is not our natural, human love (*eros* in Greek) which is aroused by the real or imagined desirability of the beloved and which seeks to gain it for oneself. This love (for which the Greek word is *agape*) seeks only to give and it pours itself out with concern as to the worth of the beloved. It is this love that God has revealed in Christ. And it is this love that has now entered the lives of all who believe in Him. It is because we possess this divine love that we are called "sons of God."

When Augustine sought a Latin word to translate this thought he used *charitas*, so our English scholars who gave us the King James Version used the term *charity*. In the passage of time

this word has come to possess a much restricted meaning, so later translators prefer *love*.

Since some of the things Paul is about to say will collide squarely with certain practices and attitudes in Corinth, he gives another illustration of his courtesy by stating these possible defeats in the first person. "Though I speak . . . though I bestow . . ." Paul neither states nor denies that these achievements are possible without love, but he does insist strongly that unless love is present they are not truly Christian.

THERE ARE MANY RELIGIONS and in some respects they resemble Christianity. Other religions, too, provide vivid emotional satisfaction and ecstasy (tongues). Yet this much-prized experience of Corinthian Christians differs not at all from the experiences of those who with clanging cymbals worshiped Dionysius or Cybele, unless Christian love dominates the experience. People might experience an agreeable emotional relief, but unless Christ dwells in them, nothing really important takes place in them.

Earlier in this Epistle we have seen the value some placed upon intel-

lectual achievements. One whose preaching revealed an insight into all the mysteries and all the knowledge was given high place. Yet, says Paul, without love all this is nothing.

Even such powerful, working faith as our Saviour had commended to his disciples (Mark 11:23) is nothing without love. The humanitarian impulses that cause a man to give generously to the poor has no value if apart from love. Paul knew, of course, that his friend Barnabas had himself sold his possessions to aid the poor (Acts 4:36, 37). He doubtless knew also of his Lord's words to the young ruler (Luke 18:22). In Romans 12:20 he even urges such generosity, using the very Greek word which he does here. Yet he must say, commendable as is the action itself, that Christianity has an essential "plus"—love.

Nor is Christianity to be confused with asceticism. "Though I give my body to be burned, and have not love, it profiteth me nothing" (verse 3). Paul may well be thinking here of a famed memorial in Athens which he had probably seen on his visit to that city. It commemorated an Indian philosopher who built a large fire in the marketplace, into which he then cast himself, to demonstrate the contempt for life which his religion (probably Buddhism) had given him. Yet even such dramatic martyrdom was not truly important, since Christian love was lacking.

CHRISTIANITY IS STILL MISUNDERSTOOD. Some still regard a fervid emotional experience to be the crowning experience and proof of religion. Others still prize intellectual mastery of truth and regard as supremely important the possession of certain doctrines. Still others identify Christianity with good works done in accord with Jesus' teaching.

And there are still those whose ideal of religion is a vigorous denial of the natural desires of their bodies. Yet Paul says that, while there is an element of truth in each, which Christianity retains, these things are not the heart of true religion. If I "have not love, I am nothing." It is love that distinguishes Christianity from mere religion.

This renders even more acute the question, "What, then, is this love you are talking about?" Paul's answer to this forms the central portion of this chapter (verses 4-7).

It is important to note that this love can only be defined by seeing it in action. Paul describes it, first, by letting us see how it causes the Christian to respond to injuries done to him by his fellow men.

Negatively it can be described as "patient," while positively it is "kind." These are general terms that are quickly explained by Paul's following words.

This love is not envious of the success won by others. Paul has already corrected (3:3) some whose attitude was the opposite of this, and again in Chapter 12 the same sinful attitude is mentioned. The next characteristic feature of Christian love is closely related to this. Love is humble. It never assumes a boastful or arrogant air, nor does it parade whatever success it wins (verse 4). How different, his readers are compelled to realize, from their own pride and self-satisfaction. The knowledge they valued so highly, the license they mistook for liberty, these "puffed up," but not love.

LOVE, PAUL GOES ON, is truly courteous. Not the superficial politeness that comes from a study of an "Emily Post" book, but the inner thoughtfulness that thinks first of the feelings of

others, is an aspect of the Christian's walk. It is careful not to injure others, so careful, indeed, that it does not trample on the prejudices or rights of others. Love "seeketh not her own," does not even insist upon its own rights if they would be injurious to others. Would not some of the Corinthians move uneasily at these words, remembering their thoughtlessness toward the "weak" (Chapter 8)?

In addition to all this, love is not irritable. The Christian, possessing this gift, is not looking for a quarrel. He does not "carry a chip on his shoulder." He knows and practices the truth

that "a soft answer turneth away wrath." (Proverbs 15:1.) Even when injury is done him, he "thinketh no evil." This means that he stores up no evil memories.

THIS, SAYS PAUL, is the supreme manifestation of spiritual power. "Covet earnestly" this gift!

You will find helpful material for your understanding of these verses if you will read: Matthew 5:38-48; Galatians 6:1-5; Ephesians 4:1-3; I John 4:7-21; Galatians 5:16-26; Ephesians 3:14-21; Colossians 3:12-17.

CLASSROOM

TALK WITH SUNDAY SCHOOL TEACHERS

WEEKDAYS are being used more and more for Christian education and the teaching of the Bible. It is true that there is no one form of instruction which is being followed everywhere, but teaching is going on in many places and in many ways. A trip through the Indiana Synod reveals this. Look at a few examples.

Napoleon is a community of around three or four hundred people. A large public school building, serving the community for miles around, stands at one side of a big, square playground. At one end, and facing the playground, is the Catholic church. At the other end of the playground, and also facing it, is the Lutheran church. There are at least two other churches in the community. One day a week, at the first hour following the noon recess period, the children up to high school age are released for an hour to go to their respective churches.

During the second hour the high school pupils are released to the churches. Credit for the work is given by the public school. The Lutheran school has five teachers.

In another community about the same size, the pastor reports that an hour is

given each week and the pastors of the community are asked to come to the public schools and teach their pupils.

In a number of communities such as Elkhart, South Bend, and Indianapolis, the Bible is being taught in certain grades of the public schools as literature and history—just like any other subject. The teachers usually must meet the standards for other public school teachers and they are usually paid with funds appropriated by the churches of the community.

Elkhart has a teacher who teaches one period a week to the third, fourth, and fifth grades in 11 schools of the community. The budget is \$2,000.

Indianapolis, largest city of the state, is trying a grand experiment in the fourth grade only. The budget is approximately \$40,000 a year. In addition to the teachers necessary, a general director is employed in this center.

Examples such as these could be multiplied for almost every state or synod. The community as well as the church is saying that weekdays, as well as Sundays, must be used for the teaching of religion and the Bible.

THE LATHROP FAMILY

MRS. LATHROP FINDS THE SOURCE OF DISCORD

"CAREFUL, JOAN! Those are my best cups." By some expert sleight of hand Joan caught the cup she had dropped before it crashed.

"I'm being careful, but let's hurry and get out of the kitchen. I want to get dressed before Vespers."

"Wait, I'll pour hot water on that silver. Look out, dear! I don't want to scald you! Mark! Don't jostle me! Where did you come from, anyhow? I thought you were doing your homework."

"I came sneaking in 'on little cat feet,' just like the fog. No foolin', Mother, I can't finish all this work and go to church, too. It's impossible."

I tried to smile into his eyes but he refused to be coaxed into laughter. "I thought I heard you tell that whole sad story to dad before dinner?"

"But he wouldn't listen. He just says, 'What we have to do we can do.' What sort of answer is that? It's impossible, I tell you!" He kicked the leg of a kitchen chair disconsolately.

Apparently he was not going to respond to the light touch. I became serious. "Your father is quite right. There are times when we have to figure out how to do the impossible."

"Mother! You, too? I thought you'd understand and maybe talk to him. It's just because I'm the minister's son I have to do everything all the time."

"Everything all the time," Joan snickered. "No one could do that."

With a glance I warned her to stay out of the discussion. "Perhaps you'd better run up and dress. I don't need to tell you, do I, Mark, that you're being—Joan! Go along upstairs."

"Yes, Mother." Her tone dripped honey. "I always do as I'm told." I could have shaken the little monkey. It was an effort to keep my tone pleas-



ant, but I managed it. "Let's sit quietly for a minute while you think over what you've been saying. We'd better go in the living room, since we can't both sit on that one poor chair you've been abusing."

"If I have to go to church, I haven't time to sit in the living room and talk. If you say I have to go, I guess I have to do it, but I still think it's because dad wants his son to be perfect to show off to the congregation."

Well, I thought, this is it. After all our efforts to make living in a parsonage a joyous, natural experience, we had failed. There was no use trying to talk just now. Even if I could marshal a whole battalion of arguments, I couldn't convince him in this mood.

"Very well," I replied. "If that's the way you see it, that's the way we'll have to leave it. Perhaps you will change your mind after while. You can do your homework until five minutes before the service and come straight to your desk afterwards. If you're not through by bedtime, we'll set the alarm so that you can finish in the morning."

JERRY CAME DOWN THE STAIRS as our son started up in sullen silence. "Wow! Was that Mark or a spring thundercloud? Is he still angry about being required to attend the service like the rest of the catechetical class?"

"That's what I'm puzzled about. He doesn't feel you are treating him like

the rest of the class. Thinks you're trying to make him an example for the rest because he's your son."

"Oh, for pity sake! Never heard anything so ridiculous. Someone's been putting ideas in his head."

After Jerry had gone, I went about my own preparations in a sort of haze. My replies to Joan's efforts at conversation were automatic. Round and round revolved the words "Someone's been talking to him." Their steady parade was broken only by an insistent staccato "Who?"

At the church door, Joan and I met the Bachs. "Want me to take you anywhere after church?" Mrs. Bach's grin was impish. "The xylophone is fixed."

"But she's going to drive it over my dead body!" put in her husband, his distinguished head bent toward her.

"Mercy, I wouldn't be that mean."

"Come along!" He seized her elbow firmly. "Time I took you into a more serious atmosphere!"

DURING THE SERVICE the haze lifted somewhat. In the beauty of the ancient liturgy, the devotional hymns, the fresh repetition of the age-old story of a loving Saviour, my own problems took on a new perspective.

Looking at my son, as he sat with the rest of the class across the aisle, I could see no trace of his earlier resentment, but that might mean only that habitual good manners had won. Was he feeling the pull of the sacrificial goodness we were praising? Or was his mind still sending out waves of anger?

His face showed only the same polite interest revealed by the other boyish faces near him. Contrary to his protestations, most of the class were there. While the offering was being received, I counted them. All there but one. Which one? All but Roger Hefflinger.

Perhaps he was sitting with his aunts. Or his father might have decided to favor the church with his presence. As unobtrusively as possible I turned to-

ward the Hefflinger pew. Miss Blanche, every inch the dowager, and Miss Ethel, more mousey than ever, sat alone.

After the service, I was talking with Miss Fields in the vestibule.

"Mrs. Lathrop!" boomed Blanche Hefflinger in my ear.

"Never mind," murmured Miss Fields. "I'll see you later."

"About this St. Patrick's party they're having at the high school—you aren't letting Mark go, of course. I told Roger there was no use his talking any more about it. Lent is not the time for parties. I was sure Pastor Lathrop would want Mark to be an example to others."

For a moment the wind was taken completely out of my sails. I had never thought of such a thing as keeping Mark home from the party. To give my scattered wits a moment in which to reassemble I asked, "Where is Roger tonight?"

"He has so many lessons, he couldn't come to the service. I know that Pastor Lathrop wants the boys and girls to be here, but poor Roger just slaves over his homework."

"Mark had a lot of homework, too, but we insisted on his coming to church," I smiled—by this time quite recovered from my surprise. "My husband and I have always felt that being a good Christian is more a matter of doing the right things than refraining from an occasional bit of frivolity. Naturally, our Luther League does not plan parties during Lent, but I see no reason why young people who fulfill their obligation to give extra time to spiritual matters during Lent need make themselves conspicuous by staying away from school functions. Nor"—this time I looked squarely into her eyes—"does Pastor Lathrop ever demand more of our children than he would of any other young Christian. Will you explain that to Roger?"

Personal Problem Clinic

By EARL S. RUDISILL

Romance plus

As a teacher and a mother I am wondering how large a part romance ought to play in the selection of marriage partners. It appears that in so many cases there is little else—almost no sober thinking or planning in advance. And some couples are unwilling to talk things over with their parents or other adults. I have seen some of these matches work out very badly.

North America is one of the very few lands where young people themselves have everything to do with the selection of a mate. In almost all other countries the parents have a great deal to do with the choice, in many cases everything. Parental arrangement of marriages has always yielded far greater permanence of marriage than we have experienced in the United States and Canada, though there are other relationships in which results have been less satisfactory.

The romantic factor is not to be disregarded. Neither should it be the only element in making a decision. Intelligent, common-sense young people do not make great decisions lightly. But a consuming love is a necessity for a satisfactory, lasting union. If there isn't all-out devotion at the outset, what may be expected later? To anything less no one should give encouragement, and it isn't likely that sober-minded couples will go very far without that basic condition.

Romantic love, however, is not the only matter to be considered. The matching of personality traits, temperaments, interests, basic philosophy of life, religion, moral ideals, and life aspirations are among the big items to be considered. The closer the cor-

respondence the better. Wise young men and young women will consult with their parents and other trusted adults, before courtship goes to the point of a decision. Help is almost always needed, but parents usually have little chance to counsel unless they have cultivated confidence prudently, sympathetically, and persistently through the years.

Foster homes?

We are thinking about taking into our home an eight-year-old boy who has been delinquent. He has been stealing, begging, setting fires, running away, and sleeping in parks. On several occasions he was placed in boarding homes, but without effect. The psychiatrist says he feels insecure and needs attention.

Would it be foolish for us to undertake reforming this boy? What has been the general experience with such cases? We'd like to help him if possible.

Generally speaking, about 80 per cent of children with behavior and personality problems become well behaved in good foster homes. Of delinquent youngsters 60 to 70 per cent change for the better. Abnormal boys and girls improve less. Some studies show that only about 40 per cent become well adjusted to their foster homes. A child who is below normal mentally makes less change. The best adjustments take place if a child is under eight years.

Much, of course, depends on the foster parents and their home. Understanding of human nature, a sympathetic attitude toward early handicaps, and acquaintance with methods of dealing with different ages make a difference. Progress is usually not rapid, but patience is frequently well rewarded.

New Books to Read in Lent

Revised Standard Version of the New

Testament \$2.00

This is the event long awaited with eagerness, a fresh translation of the New Testament, on which a company of distinguished scholars have been at work for years. A "must" on anyone's list.

Event in Eternity by Paul Scherer..... \$2.00

Superb achievement in the highest tradition of Biblical exposition, of chapters 40 to 66 of the book of Isaiah. Written with insight, warmth and glow and with close relevance to our life and times.

In Him Was Life by Robert H. Beavan.... \$1.50

In this short book the ancient truths of the Christian faith are set in the stream of modern life. Clear, simple in style, yet firm in its grasp of the things that are vital in religion.

They Found the Church There by Henry

P. Van Dusen..... \$1.75

It would be hard to imagine any array of facts and recent history of greater sheer interest than is to be found in this graphic portrayal of the discovery by the armed forces of the United States, of the work and effects of Christian Missions throughout the world. Told in narrative form, based on hundreds of letters, this book gives a thrilling reading experience.

When Life Gets Hard by James Gordon

Gilkey \$1.50

Skillful and arresting application of the resources of Christian faith and experience to various situations in which life today is hard to millions of people. Timely and helpful.

Those of the Way by Willard L. Sperry.... \$1.50

Written specially for this year's Lenten reading, this book presents short, thoughtful and incisive meditations on Christian discipleship as a "traveler's way" through life.

Experience Worketh Hope by Arthur J.

Gossip \$2.00

One of the finest preachers of our time here brings 20 unique sermons of the sort which have won for him so great a debt of gratitude from large numbers of people. It brings the gospel into living relation to individual need.

The Dark Night of the Soul by Georgia

Harkness \$1.50

A very helpful work of specifically pastoral service, bringing religious faith to the point of need in overcoming depression, loneliness, frustration. Drawing both on Christian history and present-day experience, it offers concrete help to a widespread need.

The Light of Christ by Evelyn Underhill.... \$1.75

A short but rich legacy, consisting of eight addresses given at spiritual retreats by one of the great interpreters of Christian mysticism in our time.

The Great Divorce by C. S. Lewis

probable price \$1.50

This year's "Lewis" will find—and deserve—a large audience, among those who have enjoyed "The Screwtape Letters." Fascinating narrative in the form of a dream lighted by humor and spiritual penetration, it appeals for clear-cut ethical and spiritual choices, for a "divorce" between Heaven and Hell.

Pathfinders of the World Missionary

Crusade by Sherwood Eddy..... \$2.75

Engrossing panorama of many of the pioneers in the world-wide expansion of Christianity. Chiefly devoted to those working since 1890, and full of intimate personal recollections by the author.

What Is Christian Civilization? by John

Baillie \$1.00

The contemporary chapter in the age-

old story of the conflict of Christianity and paganism, forcefully presented by a great theologian and churchman. Can be read in little over an hour and remembered for many years.

God Is Not Dead by Bernard Iddings Bell \$1.50

Provocative discussions of spiritual problems of people of today, based on statements of over 40 men and women in all walks of life. Frank and vigorous.

The Two-edged Sword by Norman F.

Langford \$2.00

Anyone who has been in the habit of lamenting the "passing of expository preaching" should read this book. He will thank God and take courage. Here is rich interpretation of the scripture.

The Christian Answer by Paul Tillich,

Theo. M. Greene, George F. Thomas,

Edwin E. Aubrey, and John Knox.

Edited by Henry P. Van Dusen..... \$2.50

This book is not a substitute for an afternoon nap. It calls for vigorous exercise of the mental muscles. But there is gold in these pages, in which five religious thinkers face the world's predicament and bring a Christian answer.

The Light of Faith by Albert W. Palmer.... \$1.75

A fresh and stimulating "walk" around the bulwarks of Christian conviction. "Hard writing" and the skill acquired by a lifetime of effective ministry have made this book "easy reading" on large themes.

Great Writers as Interpreters of Re-

ligion by Edwin Mims..... \$1.50

Examination, from the rich background of many years as a teacher of literature, of the light thrown on religion by some of the great works of English literature mainly in the 19th and 20 centuries.

Narrow Is the Way by William E. Park..... \$2.00

These unconventional, frank, and original sermons, dealing with religion in contemporary life and experience, gain pertinence and point from their origin as addresses to students in colleges and preparatory schools.

March 13, 1946

Bringing Our World Together by D. J.

Fleming \$2.00

A striking exposition, in terms of world trends and needs today, of St. Paul's affirmation that God hath made men of one blood to dwell together.

A Christian Global Strategy by Walter

W. Van Kirk..... \$2.00

The No. 1 task of our generation and century, the achievement of world community, arrestingly portrayed, Christian statesmanship on a world scale is persuasively delineated.

Justice and the Social Order by Emil

Brunner \$3.00

One of the most influential of living theologians here turns his attention to the social problems of the postwar world and gives his conception to the bearing of the Christian revelation on the social order.

Strength for the Day by Norman E.

Nygaard, editor \$1.00

Assembling of thoughtful short meditations by many church leaders, on the dependable resources of the Christian faith for daily living. Arranged for daily reading. Suggestive and stimulating.

The Significance of Silence by Leslie D.

Weatherhead \$2.00

Discussion of the cultivation of the inner life of the spirit, by one whose ministry in this realm of experience has proved of great worth to large numbers of readers.

Personal Crises by Cark Heath Kopf..... \$2.00

Remarkably practical and helpful first aid in the management of life in experiences of personal crises, beginning at birth and extending through many of the vicissitudes of living in a day of confusion and turmoil.

The Story of the Christian Year by

George M. Gibson..... \$2.50

Readable and informative account of the observance of the Christian year, from its earliest beginnings in apostolic times to the present. Also suggestive exploration of the possibilities of the church year for worship. Meets a real need.

Across the Desk

Several years ago it was related in the papers that a rent famine arose in New York, the first effect of which was discrimination against leasing apartments to families of whom small children were a part. One mother, after a vain search for a lease—refusals being based on two or three youngsters—adopted a ruse. She sent her family to a friend who took them on a sightseeing tour in one of the famous burial places of New York. Then in answer to the query, "Any small children?" she said with impressive solemnity, "My children are all in the cemetery."

We were reminded of this yarn last month when a young man accosted us and said, "Can you tell me, is there an apartment for rent in this locality?" In the conversation that followed we learned that he had accepted employment by a Philadelphia friend and desired to begin work as soon as he could find an apartment for his family. "But," he said ruefully, "when I tell an agent or owner that I have a six months' old baby he replies, 'I'm sorry, but we cannot accept you as a tenant if that's the case.'"

We do not indulge in prophetic threats, but if we did we could express the opinion that no economic order is either sound or enduring in which babies are a handicap to housing. In view of all the different sorts of noise that harass the weary worker in a great city, the penetrating cries of infants and the expressions of temper by two-year-olds and older youth may be suppressible. But we doubt the ability of any community to pay the price of such a regulation. When a man eager

to establish a home and occupy a position must walk the streets and accost strangers in his search for an apartment that admits babies, there is a situation that makes angels weep and provokes Providence to punishment.

A program title

Doubtless the readers of THE LUTHERAN have noticed the occurrence of the word "Meditation" on programs of meetings, or reports of the contributions of speakers. The term usually refers to an address or a discourse, or a "plain talk" upon some topic or experience. It seems to indicate the displacement of the sermon or the more or less formal discussion of doctrines and passages of Scripture.

The term "meditation" has a place of honor among the words which describe influences of religion on the human mind. Its relationship to an individual's spiritual convictions is basic. It is intensely individual: groups do not meditate in their entirety, though each person present can be persuaded or provoked to give attention to some thought or proposal which has been suggested. Thence combined conclusions can be obtained and resultant action stimulated. The word implies such concentration of mind and spirit as can be achieved by shutting out intruding interruptions from earthly, worldly, or disturbing sources.

An efficient degree of self-isolation can be achieved by some type of withdrawal, voluntary or compelled. In many instances a situation conducive to meditation can be pre-arranged, and people absent themselves from social

or business pressure for a period as near absolute autonomy as is obtainable in a busy world.

Meditation depends chiefly on self-examination. It is a process whereby personal consciousness of our states of mind is followed by an appraisal of our surroundings. Strictly speaking, it is not a substitute for a sermon or for a theological dissertation, though either of these may induce the operation in a listener or a reader. But meditation in itself is an internal process, necessary if one is to derive and apply the lessons of experience.

The cultivation of meditation has theoretical approval. The dangers of neglecting it range from the personal catastrophes of hasty decisions to the uncontrolled performances of mobs. There is a folk saying advising one to weigh all phases of a thought and the possible consequences of acts which were not subject to careful consideration.

In the Roman Catholic Church, wide attention has been given to the provision of guided meditation by laymen. The person or persons in charge of a period (usually a weekend) take care to arrange intervals during which those in attendance find solitude and give consideration to conclusions and duties which may either be suggested at the retreat, or such as originate in daily life. Something similar has been organized in areas of our United Lutheran Church with results that encourage continuance.

It is proper to mention the forms of monasticism which the Christian Church has produced. There meditation is formally connected with prayer. (Perhaps one would use the word "praying" with greater accuracy.) The *Roman Catholic Cyclopedia* gives ex-

tended information concerning this relationship, which is likely to become an abnormal mental exercise. Thence forms of mysticism are derived and excesses of the human imagination in the form of visions are made manifest. Therein the legitimate practices of meditation are transformed into caricatures of their proper forms and products.

Introits during Lent

People who do not reach their places in church a short time before the service begins deprive themselves of something spiritually fruitful through personal meditation. There is first of all the quiet solemnity that characterizes the house of God to all who enter its doors in a state of mind which is open to the ministries of the Holy Spirit. One settles comfortably into his accustomed seat and bows or kneels in personal petition. This is literally and really communion with God. It is silent prayer, not because it is wordless but because it is one's own recognition of divine nearness and an expression of human gratitude for His keeping His children from the perils that assail us daily.

In this Lenten period we have contacts with God's Word that emphasize our Lord's care for His children. The declarations in the Introits from which the season's Sundays receive their names are a series of sentences in which faith, petition, confidence in divine providence, triumphant protection, mercy in judgment, and consciousness of spiritual perils has each a place. Yet together they satisfy. Let each one of us attend Lenten services regularly and partake of this satisfaction.

Nathan R. Melhorn

Good Question

SIRS:

I have read the article in the January 30 issue of *THE LUTHERAN* concerning plans for a new garb for the deaconesses. I also read the quoted article in your columns last summer concerning the "Hybrid Nun."

The Minneapolis convention and others who are so interested in seeing the sisters in a new-style garb forget one small but important angle of the question of a proposed new garb: How do they know the sisters want a restyled garb?

SISTER ELISABETH KUHNLE

Comparative Morality

SIRS:

In a folder distributed at the request of the Philadelphia Board of Health it is stated "about 24,000 cases of syphilis were reported last year, which means that approximately twice that number were unreported and there are probably ten times as many cases of gonorrhea as of syphilis."

All this, too, in the city of Philadelphia where Protestant Christianity has been preached since its foundation, a period of about 275 years.

Several months ago the *Saturday Evening Post* carried an article on Atlanta, Ga. It stated that 16 per cent of the white draftees were rejected on account of venereal disease. It also emphasized that Atlanta was a predominantly Protestant city. And I read some time ago, also, that North Carolina has the highest rate of venereal disease among the white population in the U. S. And North Carolina has the smallest Catholic population of all the states.

Bear all these figures in mind when you write of the low moral conditions of predominantly Catholic cities like Madrid, Barcelona, Rome, or Naples, the recital of which seemingly gives you Protestant editors and preachers so much pleasure.

Some time ago I read in one of your Lutheran publications that in the so-called Catholic countries there were no chaste males. I remembered England and Germany—and our own Southland with its huge mulatto population!

Apparently Protestant Christianity with its supposedly superior regenerating powers of immediate access to the Scriptures and salvation by faith alone hasn't a better record than you Protestant editors state is the Catholic Church's record.

EDWARD J. WILSON

Hope

SIRS:

In the February 13 issue of *THE LUTHERAN*, you write concerning the new Revised Standard Version of the New Testament. You ask, and answer your question in the negative, as to the churches' adoption of this new translation. I believe that you are wrong.

God's Word must be presented in the people's words. If Christ were here he would speak to us in our own language, not that of 300 years ago. I believe that our Lutheran church will be quick to adopt and use this new tool for the task of saving souls. Children can absorb and understand the language of this new revision more easily, more quickly, than that of the King James version. Adult members of catechetical classes, many of whom have had no previous religious instruction, will also be able to understand this new revision more easily.

I sincerely hope that when the committee now busy in the preparation of a new Common Service Book and Hymnal gets to the final planning stage, the text of the Revised Standard Version will be adopted as its official text, that the Gospel and Epistle lessons will be printed as given therein.

RICHARD JOHANNESSEN

Churches Give More for Others Than is Retained for Selves

By WILLIAM SWARBRICK

CAIRO—Two southern Illinois churches, Trinity and St. James, of the Olney parish, gave more in 1945 benevolences than was kept for parish expenses. Former U. S. Army chaplain, the Rev. M. D. Kilver, is now supplying this parish. While on terminal leave, Pastor Kilver was promoted to the rank of lieutenant colonel.



THE REV. EVERETT ERICKSON was installed pastor of Immanuel Church, Cairo, Feb. 24, by Synodical Mission Pastor Glen Gilbert. Pastor Erickson came to the parish in December following his graduation with the November class of Chicago Seminary at Maywood.

THE REV. VLAD P. BENKO was installed pastor of Unity Church, St. Louis, Jan. 27, by Dr. Armin G. Weng, president of Illinois Synod. Assisting at the service was Pastor Matthew F. Benko, father of the pastor installed. At the same service Pastor Vlad Benko's baby was baptized and six new members were received. For the first time in its history the congregation is debt free. The last check covering the \$1,500 note owed to the Board of American Missions was sent Feb. 17.

FIRST CHURCH, Murphysboro, Dr. William J. Boatman pastor, reduced its indebtedness by \$1,300 the past year. An anniversary celebration of the pastor's 22d year as pastor of the congregation was held Mar. 4. Seven large boxes of clothing were sent to Lutheran World Relief. New stokers were purchased for both the church building and parsonage.

FAITH CHURCH, St. Louis, the Rev. Arthur Neumann pastor, observed its 20th anniversary with a communion service Feb. 17, and a service of praise, thanksgiving and dedication, Feb. 24.

ST. PAUL'S CHURCH, Metropolis, Dr. Geo. Beiswanger pastor, has as its chief project

this year the increasing of funds for a new church building. The Church Bulletin Service has been inaugurated.

MT. MORIAH CHURCH, Anna, the Rev. William Swarbrick pastor, recently organized a Brotherhood and Women's Missionary Society. Twenty-five men met Jan. 29, to organize the Brotherhood. On Feb. 10, forty women signed the charter roll of the Women's Missionary Society following a presentation of the WMS program by Miss Jane Norberg, promotional secretary of the synodical society. In December the congregation sent clothing valued at \$800 to Lutheran World Relief, Inc. A Lutheran World Action rally for churches in southern Illinois was held at Anna Feb. 22, with the Rev. H. Conrad Hoyer, speaker.

ZION CHURCH, Mt. Carmel, the Rev. Wilbur Allen pastor, plans to use films at mid-week Lenten services.

SARGENT'S CHAPEL, near Sedgewickville, the Rev. O. M. Meyer supply pastor, has sold its parsonage and lot and plans to build a new parsonage in the summer or fall.

Pastor-Student Conference Held at Western Seminary

By MARTIN SCHROEDER

FREMONT—The 25th annual Pastor-Student Conference, sponsored by Western Seminary, was held Feb. 21-22. "The Church Must Evangelize" was the conference theme. Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, was the principal speaker.



Other participants in the program were Pastors Heinz Ritzen, Dunlap, Ia.; T. J. C. Schuldt, Wayne, Nebr.; R. R. Frobenius, St. Joseph, Mo.; Lyle C. Burns, Denver, Colo.; John B. Rupley, Jr., York, Nebr.; and M. Schroeder, Lincoln, Nebr. Dean Thomas D. Rinde,

together with Professors P. W. H. Frederick and R. R. Syre, presided alternately at the sessions.

THE REV. HERMAN GOEDE of Trinity Church, Columbus, president of Midwest Synod, has been called to the pastorate of Frieden's Church, Lincoln. The parish became vacant upon the resignation of Dr. M. Koolen, who served it 19 years.

THE CHURCH OF THE GOOD SHEPHERD, Lindy, the Rev. Lorin J. Wolff pastor, voted at the annual meeting to build a church as soon as possible, after 18 years of worshiping in makeshift quarters. The building is to be approximately 20 x 54 feet with a parish hall attached. Except for furnace and storage room no basement is contemplated.

THE AMERICAN ARTISTS' PROFESSIONAL LEAGUE has awarded Miss Anna Kreinheder, professor of art at Midland College, Fremont, a certificate of commendation for her efforts in furthering art during 1945.

THE REV. WILTON E. BERGSTRAND of Minneapolis, Minn., youth director of Augustana Synod and chairman of the Commission of Young People's Work of the American Lutheran Conference, was the promotional speaker for Lutheran World Action at Lincoln, Wahoo, and Fremont.

ST. PETER'S CHURCH, Creston, made a significant financial showing for 1945. While \$1,594 was spent for current expenses, \$1,894 went for improvement of the property, and \$1,467 for benevolence. All loose offerings in this congregation are designated for missions.

PRESIDENT W. P. HIERONYMUS of Midland College was elected vice-president of the National Lutheran Education Conference at its meeting in Cleveland, Ohio.

ST. JOHN'S CHURCH, Russell, Kan., the Rev. Ernest H. Thomas pastor, increased its membership during 1945 by 157, or 18 per cent. The pastor's salary has been increased and the erection of a new parsonage will begin at the earliest possible moment.

FIRST CHURCH, Oklahoma City, Okla., has called the Rev. George Housewright of Chicago Seminary as associate pastor to

care for the educational and youth program of the parish. A set of the Encyclopedia Britannica with case has just been donated to the church office by Mr. and Mrs. G. O. Kimmell in appreciation of work done by their pastor, the Rev. Fred H. Bloch.

FAITH CHURCH is the name of the new mission started by Pastor Bloch in a new residential development. Its temporary location is the Midwest City school. The Rev. J. K. Peaslee is in charge.

RAPID PROGRESS is being made in completion of the new Zion Church, east of Perry, Okla. Since the removal of the old frame church, services have been held in the basement of the new building. It is hoped that Easter may be celebrated in the new sanctuary. Dr. Edward J. Amend is the pastor.

Accommodations Being Prepared For ULC Convention Delegates

By CLAUDIUS E. JENSEN

CLEVELAND—The Music Hall of Cleveland's public auditorium will afford spacious and convenient accommodations for delegates and visitors to the 15th biennial convention of the United Lutheran Church in America, Oct. 5-12. An auditorium with fine acoustics, leather-covered seats, home-like lounges, in the center of downtown Cleveland and one block from Lake Erie, will make all who attend the convention comfortable.

No detail for the efficient operating of the convention is being ignored by Mr. E. P. Scott, chairman of the local committee, made up of laymen and pastors. The local congregation, with the co-operation of the Synod of Ohio, is endeavoring to make the coming convention one of the finest ever held by the church.

AN INSPIRING Lutheran World Action rally was held in First Methodist Church, one of Cleveland's largest downtown

churches, Sunday evening, Feb. 17, with Dr. Franklin Clark Fry as the speaker. Dr. Fry made clear the responsibility of Lutheran World Action and caused the large gathering of Lutherans present to feel that the church must act without hesitation.

THE UNITED LUTHERAN PASTORS' ASSOCIATION held a pre-Lenten retreat in one of Cleveland's finest Lutheran churches, the First Hungarian Church, Feb. 19. The Rev. Andor Leffler, pastor of the church, gave a meditation on the words, "And I, if I be lifted up from the earth, will draw all men unto me." Pastor Leffler emphatically called attention to the present-day need for a doctrinal preaching that will awaken and enliven those in the pew to the real message of the cross. Following the service, led by the Rev. H. G. Blickensderfer, secretary of the association, all present were entertained at dinner in the parsonage, by Pastor and Mrs. Leffler. During the past fall and winter, meetings of the pastoral association have been held in the various parishes. This has helped to create a spirit of fellowship and understanding among Cleveland's pastors who represent the Synod of Ohio, the Pittsburgh Synod (German and Hungarian congregations) and the Slovak Zion Synod.

This is the 40th anniversary year of First Hungarian Church. "We must rededicate ourselves," said Pastor Leffler, "to the mission of bringing salvation, spiritual comfort and the liberty of the Christian man to all people. The spirit of the Lutheran Reformation must motivate every action in us, for it is not only our most precious inheritance, but also our greatest possible contribution to our generation."

THE 1945 BENEVOLENCE OFFERINGS of Trinity Church, Lakewood, the Rev. J. Louis Wolf pastor, were 21 per cent beyond the apportionment figure. Offerings for all benevolences exceeded \$4,000. The congregation has engaged an architect to proceed with plans for completion of the present church building.

Mr. HERMAN KURTH, superintendent of

Virginia Synod Plants Home Missions

(Continued from page 14)

ident; Raymond Short, secretary; William F. Coyner, treasurer; and C. V. Henkel, statistician.

Dr. J. J. Scherer, Jr., was re-elected president of the synod, with the Rev. M. L. Minnick, secretary; Dr. A. B. Greiner, treasurer; and Harry E. Pugh, statistician.

LAY DELEGATES to the United Lutheran Church convention, Cleveland, in October, include Dr. Greiner, E. R. Miley, T. C. Rohrbaugh, E. E. Keister, L. E. Easterly, J. B. Bonham, R. E. Mapes, and W. T. Stauffer. Clerical delegates are Pastors Scherer, R. Homer Anderson, Minnick, L. W. Strickler, W. E. Eisenberg, John H. Fray, and A. K. Hewitt.

Dr. H. E. Turney, president of Indiana Synod, was official representative of the ULCA to the convention.

Virginia Synod's finances are on a sound basis. Books were closed with the synod entirely free of debt and all trust funds intact. This situation was helped materially by a recent bequest of \$40,000 to Roanoke College, thus releasing the synod from a debt of approximately \$20,000 to the college. The treasurer's report also showed that \$52,859 was paid on assigned beneficence. The synod sent \$29,940 to Lutheran World Action, and \$6,431 to the Orphan Home of the South.

the church school of Trinity Church, Lakewood, resigned his office at the close of 1945 after 18 years of service. "Here is a man, be the going easy or rough—and anyone doing Sunday school work knows how rough it is—who has been thoroughly devoted to the function of the school," said Pastor Wolf in tribute to Mr. Kurth.

Apportionment Reaches New High In Canada; Gifts Sent to Europe

By NORMAN BERNER

Apportionment receipts in the Canada Synod for 1945 reached a new high of \$45,621.18, an increase of more than 15 per cent over 1944. Seventy-one congregations increased their giving, including 24 who paid the "extra" 25 per cent. To the ULC budget went \$16,000, almost double the amount for 1944, and more than triple that of 1940!

"THEY ARE OUR BROTHERS," declared Dr. S. E. Engstrom, Minneapolis, in addressing Lutheran World Action rallies in Trinity Church, Hamilton, and St. Matthew's Church, Kitchener. "This is a God-given opportunity for the Lutheran Church to unite within itself, to unite with the rest of Protestantism, in the greatest program of spiritual reconstruction the world has ever known."

THE SYNOD has determined to raise its quota of \$100,000 for World Action in one year. Already over \$10,000 has been collected. St. James' Church, New Dundee, is the first to go over its quota with a payment of \$625. The Rev. Henry Schmieder is pastor of this small congregation.

TWO SPECIAL contributions have come in as a result of making known the plight of European Lutherans. The first is a gift of \$2,095 from the Saxons in Kitchener to the Transylvanian Saxons. The second is \$800 for Finland from the Finnish Aid Society of Copper Cliff.

DIRECTOR LLOYD SCHAUS reports he has made an appeal to the Department of External Affairs of the Canadian Government for permission to ship clothing direct from Canada to points in Europe. Pastors are being advised to hold goods collected until this permission is received and a depot is set up either at Montreal or Halifax.

"OUR MEN in the factories talk about re-

ligion to their fellow workers and this personal effort makes itself felt." Thus Pastor John Hamester explains part of the reason why Zion Church, Pembroke, has almost doubled its confirmed membership during his nine-year pastorate. An annual "Week of Evangelism" is held and recently a "School of Evangelism" was started. Emphasis is also placed on the education of children and upward of 200 attend the Wednesday afternoon Lenten services in which the children assist.

Zion has a five-year plan of improvement and expansion of its facilities. A new heating plant has been installed at a cost of \$7,000. Projected work is re-roofing and redecorating the church, modernizing the kitchen and equipping a hobby room for the Luther League boys. Half of Zion's \$4,000 quota for LWA has been subscribed.

ST. JOHN'S CHURCH, Waterloo, increased its benevolent giving by 50 per cent in 1945. The sum of \$3,150 was paid on synodical apportionment, \$6,762 on specials. Pastor C. S. Roberts reports plans under way for rebuilding the interior of the church, including an appropriate chancel, a new lighting system, rearranging of vestibules and removal of side galleries.

E. O. KENESKY and JOHN T. QUEHL have been made honorary members of the council of St. Paul's Church, Hamilton, after serving 29 and 27 years, respectively. Kurt Reble, son of Dr. J. H. Reble, president of synod and former pastor of the congregation, is the new organist at St. Paul's, succeeding Adam Blatz, who retired after 21 years of service. Pastor Fred C. Mueller has been elected vice-president of the Hamilton Bible Society and will deliver one of the seven noonday Lenten addresses in the city.

THE REV. GEORGE INNES, for four years Protestant chaplain at Aldershot Army Camp, Nova Scotia, was installed pastor of the Williamsburg-Dunbar parish, Feb. 10. Dr. Reble officiated, assisted by the Rev. Norman Berner. In the evening, Dr. Reble addressed a Lutheran World Action rally for the four churches of Dundas County in St. Paul's, Morrisburg. Pastor

Innes also spoke, expressing his appreciation of the assistance given to chaplains by the Canadian Lutheran Commission for War Services.

MISS KAYE MILLER, well-known Luther Leaguer, has been appointed office secretary for St. Peter's Church, Kitchener. This congregation gave nearly half of its total expenditure of \$27,536 to missions. One hundred and three members were added during the year. Steps are being taken to provide an assistant for Pastor Albert W. Lotz.

REDEEMER CHURCH, Toronto, will make formal application for admission into synod in June. This mission, established by the American Lutheran Church three years ago, is made up largely of members of Canada Synod churches and has been under the supervision of the Home Mission committee since a pastoral vacancy last fall.

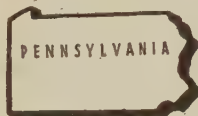
ST. PAUL'S, Ellice Township, will also become a member of synod after being an independent congregation for some years. Duplex envelopes and a rotating church council have been introduced by the new pastor, the Rev. Paul W. H. Eydt.

MISCELLANIES: Trinity Church, Hamilton, has an interested layman who presents a year's subscription to THE LUTHERAN to every new member. . . . The Rev. S. J. Wittig, Conestogo, is to have a "Christmas Tree" plot back of his parsonage to get around probable tree shortages in the future. . . . St. Paul's Church, Bridgeport, dedicated a new baptismal font at Christmas. . . . St. Peter's Church, Zurich, the Rev. E. W. Heimrich pastor, has decided to spend \$6,000 improving the church building. . . . Dr. Geo. Hayunga, New York City, has donated Common Service Books for use in the Kingston Lutheran Mission. . . . Six prisoners of war, one of them playing for the service, attended the Rodney mission when Pastor J. Mangelsen preached there. . . . Dr. Franklin C. Fry and Dr. Clarence C. Stoughton are scheduled to make a tour of the conferences of synod after Easter in the interests of stewardship.

Clergy Requested to Attend Trials Involving Juveniles

By RALPH W. BIRK

ALTOONA—Lay people as well as pastors are becoming more concerned about juvenile delinquency as the result of an address by Judge George W. Griffith of Cambria County Common Pleas Court,



delivered before the Johnstown Ministerial Association Feb. 11. The address caused the association to take action through its Community Welfare Committee to work more closely with the courts in such cases. Judge George Patterson of the Blair County Court and Miss Mary Davis, probation officer, have asked the Protestant clergy to be represented at court cases involving juveniles.

THE YOUNG PEOPLE of Bethany Church, Altoona, the Rev. George Bowers pastor, have been sponsoring successful "Youth Nights" each week for the young people of the community. Inspirational programs of music, talks by representative persons of the city, and sound movie films instruct and entertain large groups of youth ranging in age from 6 to 18. Over 500 have attended these sessions held from 6.30 to 8.30 P. M. Pastor Bowers said these meetings are being sponsored in an effort to combat juvenile delinquency.

LUTHERANS joined with folks of other denominations in an inter-racial mass meeting held Feb. 17, in Christ Reformed Church, Altoona. Dr. Charles E. Steward, dean of religion at Wilberforce University, spoke. He said, "Just as we united in war to keep from being destroyed, so we must unite in peace to save civilization, for even though Hitler died, his ideas are still loose throughout the world." The service was sponsored by the Blair County Ministerial Association of which Pastor Ralph W. Lind of Fourth Church, Altoona, is president.

LUTHERANS of the Johnstown area will have the opportunity to observe a church merger next November when the merging conferences of the United Brethren and Evangelical denominations are held in that city. Bishop George Epp, head of the central area of the Evangelical Church, released the news following a merger committee meeting at Dayton, Ohio.

LUTHERAN WORLD ACTION is calling people of the conference to the great task that lies ahead. Rallies have been held at four points with outstanding speakers bringing challenging messages. Rallies and speakers were: Somerset, Dr. Edwin Moll; Bedford, Mr. Carl Distler; Altoona, Dr. Paul C. Empie; and Clearfield, Dr. Fred C. Wiegman. The Johnstown rally will be held March 25 with Dr. Franklin C. Fry as speaker.

THE CASEBEER CONGREGATION of Sipesville, the Rev. Walter D. Guss pastor, has published a 100th anniversary history of the congregation. It is an interesting, informative, and complete life story of this Somerset County congregation.

At the recent observance of the 20th anniversary of the ordination of Pastor Guss, the congregation presented him a set of stoles. In 1945 the congregation spent \$8,015 for improvements, \$3,662 for benevolences, and now is improving its large recreational building.

THE REV. RUSSEL SHILLING, returned army chaplain, and former pastor of the Davidsville charge, returned to this conference to speak at the Father-Son-Servicemen's banquet Feb. 13, in the Cone-maugh Township high school. Pastor Shilling and family are residing at Reeds-ville.

THE REV. GEORGE A. CLARK resigned as pastor of the Karthaus charge to accept a call to the Jerome-Boswell parish. Pastor Clark served the Karthaus charge for five years and succeeds the Rev. Hillis G. Berkey, now pastor of the Rockwood parish. He will begin his new pastoral duties May 1.

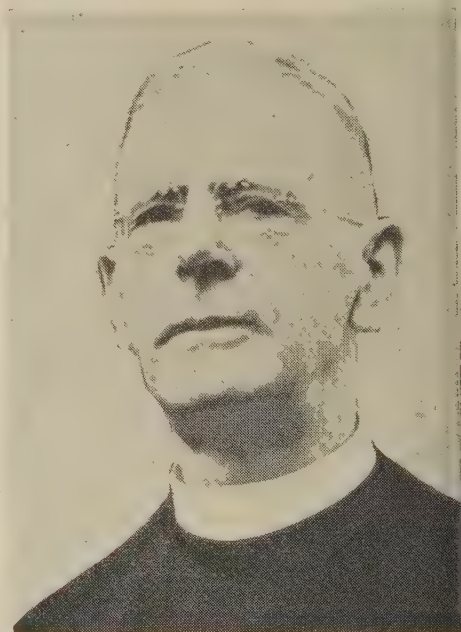
DR. G. R. HEIM, pastor of the Geesey-town church, has accepted a call to Christ

Church, Glenside, Reading, effective Mar. 1. Dr. Heim served as superintendent of Tressler Orphans' Home, Loysville, before taking up the work at Geeseytown. He has served in official and committee capacities in the conference and synod.

Dr. J. Henry Harms Honored

Dr. J. Henry Harms, pastor of Church of the Holy Communion, Philadelphia, for 27 years, was honored by members of the congregation Feb. 28, at a banquet in the Sylvania Hotel.

He retired as active pastor of the church the beginning of this year and was named pastor emeritus. His successor is Dr.



Dr. J. Henry Harms

Robert D. Hershey, formerly of St. Paul's Church, Glenside, Pa.

Speakers for the occasion heaped praise upon Dr. Harms not only for his parish ministry but also for his activity in the church at large. He was born Jan. 27, 1876

The Lutheran

in Savannah, Ga., graduated from Newberry College in 1893, and from Gettysburg Seminary in 1897. He received his master's degree from Newberry College in 1899, and was awarded a doctorate of divinity from Erskine College in 1910.

His first pastorate was Trinity Church, Chambersburg, Pa., from 1897 to 1900. He served a year as pastor of St. Paul's Church, Newport, Pa., and seven years as pastor of Bethlehem Church, Harrisburg, Pa. In 1908, at the age of 32, he became president of Newberry College, and served that institution until 1918.

For a brief period during the First World War he was a camp pastor. He came to Holy Communion Church in 1918. While in Philadelphia he served as president of the Federation of Churches and still is a member of its board of directors. He also is a charter member of the League for Protestant Action.

Dr. Harms was chaplain for the United Lutheran Church conventions in Omaha, Nebr.; Louisville, Ky.; and Minneapolis, Minn. The meditations he preached at Omaha were printed and distributed to convention delegates.

The retiring clergyman was elected secretary of the Board of Publication in 1934, and served in that position until 1942 when he became president. His term on the board expires this year. For approximately 30 years he was on the editorial staff of the Augsburg Sunday School Lesson Series. His task was to break down the lesson into five concise thoughts for teachers. His ability to write briefly and yet pack his sentences generously with inspirational material earned him the commission of preparing daily Lenten devotions for the United Lutheran Publication House. Since 1937 his devotions have provided spiritual nourishment during Lent in thousands of homes.

Speakers at the banquet were Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania; Dr. Ralph E. Owens of Temple University and a member of the congregation; and Dr. Charles W. Schaeffer,

secretary emeritus of the Board of National Missions for the Evangelical and Reformed Church. Mr. Harry Hodges, executive secretary of the Board of Pensions and Relief, was toastmaster.

Religious Broadcasts Arranged

A series of 13 broadcasts over the Columbia System has been arranged by the Washington, Oregon, Northern California-Western Nevada, and Southern California Councils of Protestant Churches. The broadcasts will be heard each Sunday morning at 10 o'clock, and will consist of music by a choir, a dramatization of the urgent needs for Christian unity, and a five-minute talk by some prominent person. The programs will be broadcast through 30 stations.

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Dr. Empie Says at LWA Rally

By ALTON M. MOTTER

HARRISBURG—Dr. Paul C. Empie, director of Lutheran World Action, made his first appearance in Harrisburg Feb. 15, when he addressed 40 Lutheran World Action synodical, conference, and group directors from the Central Pennsylvania Synod and the Pennsylvania Ministerium in Christ Church.

"Sin has never been so horrible and the church has never been so weak," he said. "The greatest casualty of the war is our spiritual poverty. We have lost five years in training the leadership of the church, during which time a



raw secularism held sway in molding the ideals of our youth. This has caused many Christians to stop thinking. Christian opinion has been slow to mobilize. Lutherans of the world are at the crossroads. If it is God's will that there should be a Lutheran Church, this is the hour for her members to act!"

With this ringing challenge, Dr. Empie told how the forthcoming \$10,000,000 appeal will help to meet the distressing needs among unfortunate Lutherans. Details were worked out for the 33 LWA rallies to be held on the territory of these two synods before May.

HARRISBURG PASTORS are developing an itinerary for the two motion pictures on Lutheran World Action to be shown in practically every congregation in this area during the early part of May. Dr. Joseph Krout, secretary of the Central Pennsylvania Synod, is in charge of film reservations for most of this territory. Pastors close to Philadelphia will reserve films through the office of the Pennsylvania Ministerium.

ADDITIONAL SHIPMENTS of clothing are being sent each week to the Easton warehouse from this area for Lutheran World Relief, Inc. To date, the largest shipment per capita came from St. Peter's, Highspire, the Rev. Ralph R. Bergstresser pastor, whose 312 communing members averaged nearly two and a half pounds for a total of 750 pounds. Other congregations have reported as follows: Messiah, 1,000; Redeemer, 810; St. John's, Steelton, 630; Palm, Palmyra, 574; Zion, 550; St. Peter's, Middletown, 400; St. Paul's, 300; Trinity, Camp Hill, 300; Holy Trinity, Hershey, 200; St. Mark's, Mechanicsburg, 185; Zion, Dauphin, 134; Mt. Holly Springs, 105. Shipments of unreported weights have also been made by Memorial Church; Shoop's, Colonial Park; Bethlehem; Augsburg; St. Michael's; Zion, Hummelstown; Zion, Pennbrook; Trinity, Steelton; and St. Paul's, Millersburg. St. John's, Shiremanstown, the Rev. S. J. Jennings pastor, forwarded a cash offering of \$200.

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Returning servicemen are taking active part in the life of the Church. Above are four veterans of Christ Church, Mozart Park, Wheeling, W. Va., who were elected deacons at the annual meeting, recently. Left to right are the Rev. L. K. Clare, pastor; Cpl. James Seidel, Major David Schepp, Lieut. Charles McCready, and Lieut. William Cooley.

THE HARRISBURG LUTHERAN SERVICE CENTER will be closed June 15, at which time Pastor Robert J. Wolf expects to re-enter the parish ministry.

ANNOUNCEMENT WAS MADE Feb. 8 of the election of the Rev. Ivan M. Gould as the new executive secretary of the Pennsylvania Council of Churches. Mr. Gould is the former general secretary of the Service Men's Christian League and served eight years as youth director and executive secretary of the United Christian Youth Movement for the International Council of Religious Education. He will also share part-time responsibility as general secretary of the Pennsylvania State Sabbath School Association. His duties began Feb. 15, and he will be installed in Harrisburg at the convention of the Pennsylvania Council of Churches April 29.

A SCHOOL OF UNDERSTANDING was held in Church of the Redeemer, the Rev. Alton M. Motter pastor, four Sunday evenings of February. The purpose of the series was to counteract inter-racial prejudices and misunderstandings and to nourish the attitude of Christian good will toward

minority groups. Guest leaders were Mrs. Harry Sakimura, Messiah Bible College, Grantham, and former internee in an Arizona Relocation Camp for Japanese-Americans; Miss Ella Frazier, executive secretary of the Phyllis Wheatley YWCA; Rabbi Reuben J. Magil, Temple Beth-El; and the Rev. Gerhard G. Dietrich, pastor of Trinity Church, Steelton, and chaplain to German prisoners of war.

THE SUNDAY SCHOOL ENLISTMENT rally in Zion Church, Jan. 28, was attended by 350 leaders from 35 local congregations. The Rev. William S. Avery of the Parish and Church School Board outlined plans for increased enrollment. He summarized his five-point expansion program by saying that as leaders survey the vast numbers still outside the church schools, they must: "Want them, find them, bring them, greet them, and teach them. If our church is to grow, we dare not forget that the Sunday school still supplies the greatest

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percentage of our church members." A number of our schools are aiming for a 10 per cent increase for 1946.

IN SPITE of the worst snow storm of the winter, Zion Church was well filled for the Lutheran World Action rally Feb. 19, when President Franklin C. Fry, told the story of his recent trip through Europe. Dr. Fry pointed out how the \$6.50 per communing member apportionment for the 1946-1947 appeal in this synod, would help to meet the needs among Lutherans abroad. "These needs are beyond our understanding," he said.

DR. HARRY F. BAUGHMAN of Gettysburg Seminary will again conduct the Lutheran-sponsored Friday noon Lenten services which are held each year in Zion Church. The series will begin March 8; the theme, "The Gospel of the Cross."

Democracy Concern of the Church, Says Dr. Winters at Installation

By SAMUEL KIDD

NORRISTOWN—"The Church can meet the needs of democracy," said Dr. Roy L. Winters at his installation as superintendent of the Board of Home Missions of the Ministerium of Pennsylvania. Dr. Emil E. Fischer, president of the Ministerium



Pastor Fluck, Drs. Fischer, Wolsen, and Winters principals at installation in Royersford

conducted the installation in Grace Church Royersford, Feb. 20. Assisting in the service were Dr. P. N. Wolsen, president, and Rev. W. A. Fluck, secretary, of the board.

Dr. Winters, who was pastor of Grace Church prior to his acceptance of the position of superintendent, said, "The churches shall concern themselves with the principles underlying democracy. In democracy as in religion, the individual has value. In the sense of equality, our religion and democracy meet. It is to the glory of the Church of the Reformation and to democracy as we know it, that the light of the Gospel of Jesus Christ shall go forward and education be spread across the earth. We will support democracy by sending the Gospel to China, by relieving the distress in Europe, and by extending the Church among us." Dr. Winters will

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have his office at the Ministerium headquarters, 1228 Spruce street, Philadelphia. During a social period following the installation service, Dr. and Mrs. Winters were presented \$350 as a parting gift from the parish.

EVANGELISM is no vague term in St. John's Church, South Pottstown, the Rev. Robert M. Lamparter pastor. Within the space of three months two adult classes totaling 23 members were received into the congregation. A third class is being conducted during the Lenten season. In four years the membership of this mission congregation has grown to 215 baptized members, 146 confirmed members and 134 communing members. The first unit of the church has been built and paid for. A building fund of \$5,500 has been gathered.

ST. PAUL'S CHURCH, Doylestown, Dr. Bernard Repass pastor, is looking forward to erection of a new structure. The sum of \$36,000 has been gathered for this purpose. The exterior of Christ Church, Trumbauersville, Dr. Mark O. Heller pastor, has been painted. St. Peter's Church, Stowe, the Rev. K. R. Anderson pastor, is installing stained glass windows, a new organ, and enlarging the chancel at a cost of \$25,000. Christ Church, Niantic, the Rev. G. W. Fritch pastor, is installing a modern heating system. St. Luke's Church, Dublin, the Rev. J. W. Hauser pastor, has dedicated three altar panels painted by Herman Miller. Transfiguration Church, Pottstown, the Rev. Theodore L. Fischer pastor, at its annual meeting, Jan. 8, voted to purchase the property immediately to the rear of the church with a view to erecting a parish house. The cost of the property was \$6,000.

CLOTHING has been gathered by the churches of this area for Lutheran World Relief, Inc. Emmanuel Church, Pottstown, the Rev. Luther A. Krouse pastor, collected a ton and a half and may have the distinction of collecting the largest quantity in this area. Sunday school and church attendance in Emmanuel during 1945 was 70,809. A parsonage was purchased recently by the church at a cost of \$16,500.

Dr. Dorn Named to Cabinet

The Northern California-Western Nevada Council of Churches has created a cabinet to work with the executive secretary in the development of field strategy. This cabinet is to be a planning body whose recommendations will go to the administrative board for action. Dr. J. George Dorn of St. Mark's, San Francisco, will represent the United Lutheran Church on the cabinet. Miss Ellen Smith has been called to head the weekday religious education program. A meeting of the Northern California Association of Protestant Weekday School of Religion was held Feb. 18 in First Congregational Church, Berkeley.

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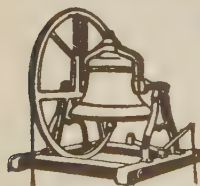
Changes of Pastorate

- AREHART, HENSIL B. From Southern Seminary. (Student.) To Stony Man Parish. 8 Blue Ridge Ave., Luray, Va.
- ARTZ, HAROLD E. From Chaplaincy. To Mediator Church, Philadelphia, Pa. 28th and Cambria Sts.
- BELL, WILLIAM LEIGH. From St. John's Church, Hagerstown, Md., as Assistant Pastor. To Shepherdstown, Va., as Associate Pastor. 410 E. Washington St., Charles Town, W. Va.
- BENKO, VLADIMIR P. From Chicago Semi-

- nary. (Student.) To Unity Church, St. Louis Mo. 5006-A Oleatha Ave.
- BORCHERS, WILLARD H. From Resurrection Church, Arlington, Va. To St. John's Church, Dayton, Ohio. 27 N. St. Clair St.
- BUEHLER, EUGENE. From Steinbach, Manitoba, Can. To Neudorf, Saskatchewan, Can.
- BURMEISTER, CHARLES F. From Jackson Park Church, Milwaukee, Wis. To St. John's Church, Elkhorn, Wis. 104 S. Broad St.
- COBB, PAUL B. From Southern Seminary. (Student.) To Calvary Church, Concord, N. C. 56 Buffalo St.
- EPIRD, FRANK K. From Holy Trinity Church, Wytheville, Va. To Virginia Heights Church, Roanoke, Va. 104 Grandin Rd.
- ERICKSON, EVERETT W. From Chicago Seminary. (Student.) To Cairo-Mill Creek, Ill. Parish, as Supply Pastor. 821 26th St., Cairo, Ill.
- HAGENAU, HERBERT W. From Advent Church, Cliffside Park, N. J. To Atonement Church, Asbury Park, N. J. 806 Heck St.
- KNOEBEL, RUSSELL P. From Chaplaincy. To Bellwood, Pa., Parish. 1114 N. Cambria St.
- KNUTSON, WALTER J. From Western Seminary. (Student.) To St. Mark's Church, Portland, Ore. 4225 S. E. 66th Ave.
- LENTZ, WALTER LEONARD. From Trinity Church, Victoria, Texas, as Assistant Pastor. To Port Lavaca-Tivoli, Texas, Parish. Port Lavaca.
- LIESMANN, JUSTUS H. From Chaplaincy. To St. Paul's Church, Frostburg, Md. 36 W. Main St.
- MELBYE, DAVID H. From Gettysburg Seminary. (Student.) To First Church, Dayton, Ohio, as Assistant Pastor. Box 943.
- MILEY, CHARLES A. From Chaplaincy. To First Church, Fresno, Calif. 810 Harrison Ave.
- MILLER, JEROME. From Trinity Church, Burlington, Iowa. To Atonement Church, Racine, Wis. 1320 Deane Blvd.
- MOYER, V. A., JR. From Southern Seminary. (Student.) To Ascension Church, Danville, Va. 129 Kenilworth Ave.
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PFEIFER, H. EDMUND. From Philadelphia Seminary. (Student.) To St. Mark's Church, Trafford, Pa. 328 Fourth St.

RAMME, CHARLES L. From Denver, Colo. To Peace Church, Sterling, Colo.

RITTER, CHARLES EDMUNDS. From Holy Trinity Church, Red Bank, N. J. To Zion Church, Cohocton, N. Y. RFD No. 3, S. Dansville St. and Loon Lake Rd.

SCHAEDEL, ELMER G. From Chaplaincy. To Redeemer Church, Rochester, N. Y. Dewey Ave. and Davis St.

SHUTTERS, MALCOLM D. Foreign Missionary. From Hartford, Conn. To American Lutheran Mission, Tsingtao, Shantung Province, China.

STOCKMAN, J. EDGAR. From Chaplaincy. To St. Mark's Church, Roanoke, Va. 352 Church Ave.

STUCKE, CLARENCE H. From Southern Seminary. (Student.) To Fairfax, S. C., Parish. Box 123.

TOBLER, A. F. From New Jerusalem Church, Lovettsville, Va. To Cripple Creek, Va., Parish. Crockett, Va.

TREXLER, LEROY C. From Southern Seminary. (Student.) To Good Shepherd Church, Goldsboro, N. C. 208 W. Oak St.

YOST, JOHN L., JR. From Southern Seminary. (Student.) To Holy Trinity Church, Lynchburg, Va. 1021 Cabell St.

NOTICE

The Division of Welfare of the National Lutheran Council is organizing a spiritual ministry to the hospitalized veteran. Send us the names and hospital addresses of any members of your church who are in Veterans' Hospitals. We have official contact pastors for each hospital and would like to send them names of all Lutherans. Please do not delay to answer this request.

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March 13, 1946

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in conclusion

THIS IS THE TIME of year when we try to be very scientific in finding out what you really think of THE LUTHERAN. We recently sent out our annual questionnaire. It goes to only a few thousand readers, but if all of them respond we should have a fair cross-section.

The questionnaire lists the various sections of the paper, and asks the subscriber which he "always reads," "sometimes reads," "never reads." We have already received a sufficiently large response to get a definite indication of what parts of the paper are most popular. This evidence will be used in planning future policy.

The test assures us that THE LUTHERAN really is read. Very many subscribers read everything in it. Some complain that the paper is upsetting their lives a trifle by absorbing more of their time than they can afford.

IT DOES SEEM to me that most Lutherans should be able to get a nickel's worth out of each issue of this paper. Perhaps many more than the number who now receive THE LUTHERAN would find it worth the modest price we charge. The question is, how can we get an introduction to these people? Perhaps you would be willing to help.

Howard Cross recently visited the members of St. John's Church, in Overbrook, Philadelphia. He showed them THE LUTHERAN, told them a little about it, and asked if they wished to subscribe. Result: 75 new subscriptions. Mr. Cross said that the younger married folk were the quickest to sign up; they recognized the value of such a paper in their home life.

JUST NOW WE ARE ATTEMPTING some-

thing brand new in securing subscriptions. In hundreds of congregations the boys and girls of the confirmation classes are seeking to sign up readers for us. Each one who gets three new subscriptions will get a free subscription for himself. This arrangement gives our young people a project in congregational evangelism, and enables them—free of charge—to be readers of their church paper as they begin their careers as church members.

Perhaps you can think of someone likely to be a reader of this paper, influenced a little. Give him one of your copies of THE LUTHERAN, mention the low cost. See what happens.

The fact is, our circulation has been shockingly low in proportion to the membership of the United Lutheran Church. We are grateful that our readers speak well of the paper. If it is as good as they say, we should have two or three times our present number of readers. That would let us begin to have a real effect on the life of our church. Also it would put at our command resources for making THE LUTHERAN a much better paper.

We feel free to ask for your help because we are not actually in business, like a big magazine. This is a co-operative matter, a family affair, not a money-making enterprise.

INTRODUCTION. Harold E. Fey, writing in THE LUTHERAN this week on "Youth for Christ," is associate editor of the *Christian Century*. It is surely a brotherly deed for so competent and busy a man to provide an article for our paper.

Elson Ruff

The Lutheran



LUTHERAN MUTUAL REPORTING FOR 1945

INSURANCE IN FORCE	
DECEMBER 31, 1945	\$117,809,058
ASSETS	\$23,858,101
LIABILITIES	21,962,660
TOTAL SURPLUS	1,895,441
1945 Increase Insurance in Force	11,138,944
Increase in Assets	2,664,292
Paid to Policyholders and Beneficiaries	1,461,429
Reserve for 1946 Dividends	560,000
5 year average mortality experience	29.41%
Earned on investments in 1945	3.25%

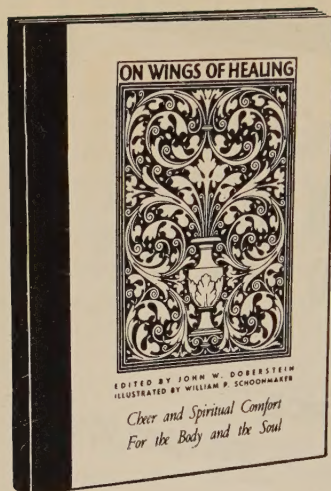
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